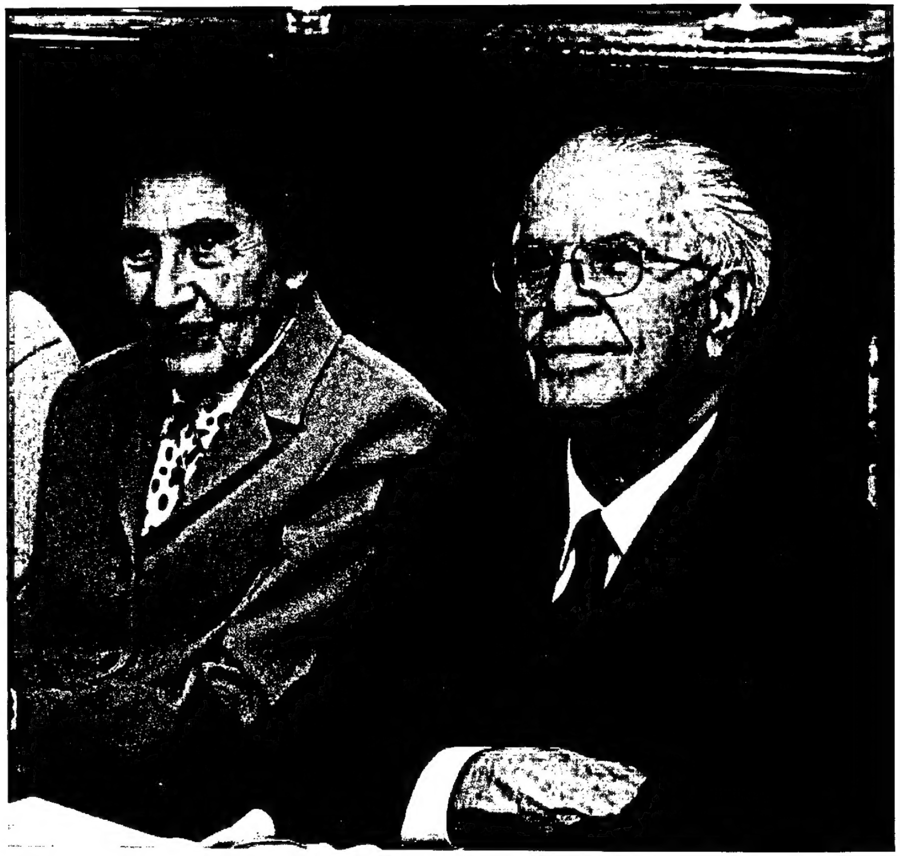

Jean and Marthe Bingen (2005)

WE DEDICATE THIS VOLUME TO

JEAN BINGEN

ADVISORY-EDITOR OF SEG XXVI-XLIX (1976-2002)

ON THE OCCASION OF HIS 90TH BIRTHDAY ON MARCH 26, 2010

SUPPLEMENTUM EPIGRAPHICUM GRAECUM

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PREFACE

This volume covers the publications of the year 2006, with some additions from previous years that we missed in earlier volumes and from studies published after 2006 but pertaining to material from 2006.

Responding to enquiries from our colleagues, the editors of *SEG* would like to repeat that the online publication of *SEG* by Brill will not affect the publication of *SEG* in book form. Although the editors are not in charge of *SEG*-online, they greatly appreciate Brill's efforts in making the complete *SEG* available to the scholarly community also in electronic form, which – without replacing the printed edition – opens new and convenient ways to explore Greek inscriptions.

We deeply regret the fact that various circumstances have caused *SEG* LVI to appear four months later than originally planned. We do hope that the recruitment of new assistant editors will enable us to reduce the time gap between the publication of an inscription and its presentation in *SEG*. Our aim remains to summarize epigraphic publications three to four years after their appearance, integrating into the lemmata the remarks of the editors of *L'Année épigraphique* and *Bulletin épigraphique* and thus presenting more reliable texts and commentaries.

This year Georgy Kantor (Oxford) has joined the editorial board as an assistant editor, primarily responsible for publications pertaining to Thrace, Moesia, and the North Shore of the Black Sea. For the present volume, Stroud and Papazarkadas were responsible for Attica and the Peloponnesos. Chaniotis, assisted by Kantor, Richardson, and Sverkos, contributed the lemmata pertaining to Greece (from Boiotia to Thrace), Moesia, Dacia, the North Shore of the Black Sea, and the islands (except Cyprus). Corsten, assisted by Kuhn, Richardson, and V.Scheibelreiter, was responsible for Asia Minor; many lemmata in this section were written by Harry Pleket, whose contribution to *SEG* continues to go far beyond his services as an advisory editor. Tybout contributed the sections dedicated to Sicily, Italy, the other regions covered by *IG* XIV (western Europe), the Near East (the sections from Cyprus to Kyrenaika), and Unknown Provenance. The lemmata in the section 'Varia' were primarily written by Tybout with contributions from his editorial colleagues, and especially from Pleket. The four editors and their assistant editors have compiled indices I-IV for their respective sections, which were then jointly consolidated by Chaniotis, Papazarkadas, Sverkos, and Tybout (Index I) and Chaniotis (II-IV). Chaniotis also compiled the rest of the Index (V-VIII), assisted by D.Papamarkos. The concordance was made by Sverkos.

We are deeply indebted to our advisory editors for their valuable assistance. Angelos Matthaiou (Athens) has joined the board of advisory editors offering invaluable assistance to Stroud and Papazarkadas. Pleket has carefully read and commented on large parts of the manuscript. Avram has read the sections dedicated to Thrace, Moesia, Dacia, and the North Shore of the Black Sea, offering many valuable comments. Hallof has read lemmata from the areas covered by *IG* VII-XIII, making several corrections and providing the numbering of Koan inscriptions in the forthcoming *IG* XII.4.1. Lazzarini and Martin, with characteristic precision

read the sections pertaining to *IG* XIV and the Near East (from Cyprus to Kyrenaika), respectively. We welcome Leah Di Segni (Jerusalem), who from this volume on serves as an advisory editor responsible for publications from Israel and the Near East; she carefully read the sections devoted to Syria, Palaestina, and Arabia, and contributed many pertinent comments. All our advisory editors saved us from many errors, added valuable editorial comments, and provided bibliographical help.

Stroud and Papazarkadas would like to express their gratitude to Voula Bardani (Athens) for her valuable help with the Messenian lemmata; also to Charalambos Kritzas (Athens); Benjamin Millis (Leicester); Dimitrios Sourlas (Athens). For their invaluable clerical, technical, and research assistance they thank Lisa Eberle, whose work was funded by a Mellon Discovery Fellowship awarded by the Townsend Center for the Humanities (UC Berkeley); and Randall Souza who was funded by a grant awarded to Papazarkadas by the Committee on Research (UC Berkeley). Chaniotis and Kantor would like to express their gratitude to Sergey Tokhtasiev (St. Petersburg), Andrey Vinogradov (Moscow), Tamar Sukhishvili (Tbilisi), and Dragana Mladenovic (Oxford), who have helped them with publications from the Balkans, Russia, and the Ukraine. Corsten is very much indebted to Wolfgang Blümel (Cologne), who read the lemmata on Caria and made valuable remarks. Tybout would like to express his gratitude to María Paz de Hoz (Salamanca) and Eftychia Stavrianopoulou (Heidelberg) for sending him off-prints and xeroxes of publications otherwise inaccessible to him. C.Habicht (Princeton), C.Kritzas (Athens), P.Pilhofer (Erlangen), G.Renberg (Tuscon), and P.Forsyth (Columbus) have provided information and publications concerning inscriptions in various sections of *SEG*. We warmly acknowledge the continuous help of Toos Pleket, who has typed a substantial number of Greek inscriptions.

We acknowledge our deep gratitude to the Packard Humanities Institute; without its generous grant and its continuing support the publication of *SEG* would have been impossible. For the preparation of *SEG* LVI, Tybout's position in Leiden was funded by the Packard Humanities Institute (2009) and through generous grants of the A.G. Leventis Foundation and the Alexander S. Onassis Foundation (2010). Our publisher, Brill, covers part of our operating expenses. The Fédération Internationale des Associations d'Études Classiques (FIEC) has also made a contribution to costs of publication. At Brill we thank Irene van Rossum and Caroline van Erp, who maintain direct contacts with the editors, for their pleasant and efficient co-operation.

As to the abbreviation system (see the Preface of *SEG* XXXIX) we continue our policy outlined in the Preface of *SEG* XLVI. We start from the list of abbreviations in the Consolidated Index for *SEG* XXXVI-XLV (1986-1995) pp. 677-688, and from the lists of abbreviations in *L'Année Philologique* 67-74 (1999-2005). Abbreviations not covered by these lists have been included in the list of abbreviations on pp. XXVII-XXXI.

A serious obstacle in our work is the fact that local periodicals, especially in Italy, Eastern Europe, and the Near East, are usually not accessible to us. We can guarantee that a publication pertaining to Greek epigraphy will be presented in *SEG* only when a copy is sent to us. We repeat our request to our colleagues around the world to send us copies, offprints, or Xeroxes of their epigraphical publications, particularly those that appear in Festschriften, Acta of Conferences and Symposia, occasional collections of papers, and other media likely to escape our

notice. Xeroxes and offprints should be sent to A.Chaniotis, The Institute for Advanced Study, School of Historical Studies, Einstein Drive, Princeton, NJ 08540, USA (achaniotis@ias.edu); T.Corsten, Institut für Alte Geschichte und Altertumskunde, Papyrologie und Epigraphik, Universität Wien, Dr.-Karl-Lueger-Ring 1, A-1010 Wien (thomas.corsten@univie.ac.at); N.Papazarkadas or R.S.Stroud, University of California, Department of Classics, S. Aleshire Center for the Study of Greek Epigraphy, 7233 Dwinelle Hall, Berkeley CA 94720-2520, USA (papazarkadas@berkeley.edu; rsstroud@berkeley.edu); and R.A.Tybout, University of Leiden, Department of History, Postbox 9515, 2300 RA Leiden, Holland (r.a.tybout@hum. leidenuniv.nl).

It is with great gratitude that we dedicate this volume to Jean Bingen on the occasion of his 90th birthday on March 26, 2010. Bingen belonged to the original board of *SEG* redivivum right from the beginning in 1976; actually his name already appears among the contributors to *SEG* XXIV published in 1969. He served as a senior adviser and highly supportive advisory editor until 2002. The texts in the sections from Cyprus to Kyrenaika in the volumes XXVI-XLIX benefited from numerous sound comments and new readings by his hand.

November 2010

A.Chaniotis
T.Corsten
R.S.Stroud
R.A.Tybout

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ABBREVIATIONS

(see p. vi of the Preface)

AAAS = *Annales Archéologiques Arabes Syriennes*

ACSS = *Ancient Civilizations from Scythia to Siberia*

ADAJ = *Annual of the Department of Antiquities of Jordan*

AEMΘ = *Το Αρχαιολογικό Έργο στη Μακεδονία και Θράκη* (Thessaloniki 1989→)

L'Africa Romana XVI = A.Akerraz, P.Ruggieri, A.Siraj, C.Vismara (edd.), *L'Africa romana. Mobilità delle persone e dei popoli, dinamiche migratorie, emigrazioni ed immigrazioni nelle province occidentali dell'impero romano. Atti del XVI convegno di studio, Rabat, 15-19 dicembre 2004* (Rome 2006)

Ager, *Arbitrations* = S.L.Ager, *Interstate Arbitrations in the Greek World, 337-90 B.C.* (Berkeley-Los Angeles-London 1996)

Agora XXIX = S.I.Rotroff, *Hellenistic Pottery. Athenian and Imported Wheelmade Table Ware and Related Material* (The Athenian Agora 29; Princeton 1997)

ala 2004 = C.Roueché, second edition of *ALA* on the internet: http://www.insaph.kcl.ac.uk/ala2004 (see *SEG* LIV 1018)

AMS = *Asia Minor Studien* (Münster)

Aneziri, *Techniten* = S.Aneziri, *Die Vereine der dionysischen Techniten im Kontext der hellenistischen Gesellschaft. Untersuchungen zur Geschichte, Organisation und Wirkung der hellenistischen Technitenvereine* (Stuttgart 2003)

ANMED = *Anadolu Akdenizi Arkeoloji Haberleri – News of Archaeology from Anatolia's Mediterranean Areas*

AO = R.Develin, *Athenian Officials, 684–321 B.C.* (Cambridge 1989)

AP = *Anthologia Palatina*

APF = J.K.Davies, *Athenian Propertied Families, 600–300* B.C. (Oxford 1971)

Ἀρχαιολογικὸ Ἔργο Θεσσαλίας καὶ Στερεᾶς Ἑλλάδας = A.Mazarakis Ainian (ed.), *Ἀρχαιολογικὸ Ἔργο Θεσσαλίας καὶ Στερεᾶς Ἑλλάδας. Πρακτικὰ Ἐπιστημονικῆς Συνάντησης, Βόλος 27.2-2.3.2003* II (Volos 2006)

Arena I-V = R.Arena, *Iscrizioni greche arcaiche di Sicilia e Magna Grecia* vol. I-V (Milan-Torino 1989-1998). Second editions of vol. I and II, referred to as Arena I^2 and II^2, appeared in 1996 and 2002, respectively

AST = *Araştırma Sonuçları Toplantısı* (Ankara)

Athens-Sparta = N.Kaltsas (ed.), *Athens-Sparta* (New York 2006)

Ἀττικὰ Ἐπιγραφικά = A.A.Themos, N. Papazarkadas (edd.), *Ἀττικὰ Ἐπιγραφικά. Μελέτες πρὸς τιμὴν τοῦ Christian Habicht* (Athens 2009).

AvP VIII.3 = C.Habicht, *Altertümer von Pergamon.* VIII 3. *Die Inschriften des Asklepieions* (Berlin 1969)

BAAH = *Βιβλιοθήκη τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας*

Bean, *JNLyc* = G.E.Bean, *Journeys in Northern Lycia 1965-1967* (*Denkschrift der Österreichische Akademie der Wissenschaften*, phil.-hist. Klasse, 104) (Vienna 1971)

Bresson, *Recueil Pérée* = A.Bresson, *Recueil des inscriptions de la Perée Rhodienne (Pérée Intégrée)* (Paris 1991)

Brixhe, *Essai*² = C.Brixhe, *Essai sur le grec anatolien au début de notre ère* (Nancy1987²)

Cabanes, *L'Épire* = P.Cabanes, *L'Épire de la mort de Pyrrhos à la conquête romaine* (Paris 1976)

Canali De Rossi, *Selezione* = F.Canali De Rossi, *Selezione di iscrizioni storiche tardo-ellenistiche* (Rome 2000) [Rome 1999; 'stampato in proprio'; see *SEG* L 1685]

Chiakon Symposion -- Forrest = G.A.Malouchou, A.P.Matthaiou (edd.), *Χιακὸν Συμπόσιον εἰς μνήμην W.G.Forrest* (Athens 2006)

CIGD = L.Ruscu, *Corpus inscriptionum Graecarum Dacicarum* (Debrecen 2003)

*CIPG*², *CIPG*³ = P.Kóvacs, *Corpus inscriptionum graecarum Pannonicarum (Editio maior)* (Debrecen 2001) (cf. *SEG* LI 1478) [=*CIPG*²]; *Corpus Inscriptionum Graecarum Pannonicarum Editio* III. *Aucta* (Budapest 2007) [=*CIPG*³]

Congressus XIV Arch. Christ. = R.Harreither, P.Pergola, R.Pillinger, A.Pülz (edd.), *Acta Congressus Internationalis XIV Archaeologiae Christianae. Vindobonae 19.-26.9.1999. Frühes Christentum zwischen Rom und Konstantinopel* (Vatican 2006)

Delemen, *Rider-Gods* = I.Delemen, *Anatolian Rider-Gods. A Study on Stone Finds from the Regions of Lycia, Pisidia, Isauria, Lycaonia, Phrygia, Lydia and Caria in the Late Roman Period* (*AMS* 35; Bonn 1999)

Dumont-Homolle, *Mélanges* = T.Homolle (ed.), *Mélanges d'archéologie et d'épigraphie par A.Dumont* (Paris 1892)

Durrbach, *Choix* = F.Durrbach, *Choix d'inscriptions de Délos* (Paris 1921)

EAH = *Τὸ Ἔργον τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας*

EBGR = A.Chaniotis et alii, *Epigraphic Bulletin for Greek Religion* in *Kernos*

EGH = M.P.de Hoz, 'Epigrafía griega en Hispania', *Epigraphica* 59 (1997) 29-96 (see *SEG* XLVII 1533)

Feissel, *Recueil* = D.Feissel, *Recueil des inscriptions chrétiennes de Macédoine du IIIe au VIe siècle* (Paris 1983)

FHN = T.Eide, T.Hägg, R.Holton Pierce, L.Török, *Fontes Historiae Nubiorum. Textual Sources for the History of the Middle Nile Region between the eighth century* B.C. *and the sixth century* A.D., vol. I-IV (Bergen 1994-2000; cf. *SEG* XLIV 1529; XLVI 2181; XLVIII 2043; L 1625)

F.Xanthos VII = A.Balland, *Fouilles de Xanthos VII. Inscriptions d'époque impériale du Létôon* (Paris 1981)

Gignac, *Grammar* = F.T.Gignac, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods* (Milano 1976-1981)

Guerra e pace = C.Ampolo (ed.), *Guerra e pace in Sicilia e nel Mediterraneo antico (VIII-III sec. a.C.). Arte, prassi e teoria della pace e della guerra* (Pisa 2006)

Hagel-Tomaschitz, *Repertorium* = S.Hagel, K.Tomaschitz, *Repertorium der westkilikischen Inschriften nach den Scheden der Kleinasiatischen Kommission der Österreichischen Akademie der Wissenschaften* (*ETAM* 22; Vienna 1998)

Hatzopoulos, *Macedonian Institutions* I, II = M.B.Hatzopoulos, *Macedonian Institutions under the Kings.* I. *A Historical and Epigraphic Study*; II. *Epigraphic Appendix* (*Μελετήματα* 22; Athens 1996)

Herrmann-Malay, *New Documents* = P.Herrmann (†), H.Malay, *New Documents from Lydia* (*ETAM* 24; Vienna 2007)

Hildebrandt, *Namenstelen* = F.Hildebrandt, *Die attischen Namenstelen. Untersuchungen zu Stelen des 5. und 4. Jahrhunderts v. Chr.* (Berlin 2006)

HTC = A.Bresson, P.Brun, E.Varinlioğlu, in P.Debord, E.Varinlioğlu (edd.), *Les Hautes Terres de Carie* (Bordeaux 2001) 81-241

Hyettos = R.Étienne, D.Knoepfler, *Hyettos de Béotie et la chronologie des archontes fédéraux entre 250 et 171 avant J.-C.* (Paris 1976)

I.Alexandreia Troas = M.Ricl, *The Inscriptions of Alexandreia Troas* (*IGSK* 53; Bonn 1997)

I.Alex.Imp. = F.Kayser, *Recueil des inscriptions grecques et latines (non funéraires) d'Alexandrie impériale (I^er^-III^e^ s. apr. J.-C.)* (Cairo 1994)

I.Alex.Ptol. = E.Bernand, *Inscriptions grecques d'Alexandrie ptolémaïque* (Cairo 2001)

I.Apollonia = P.Cabanes, N.Ceka, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire.* I. *Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia.* 2 A. *Inscriptions d'Apollonia d'Illyrie* (Athens-Paris 1997)

I.Apulum = I.Piso, *Inscriptions d'Apulum. Inscriptions de la Dacie Romaine* III.5 (Paris 2001)

I.Aquileia = J.Brusin, *Inscriptiones Aquileiae* I-III (Udine 1991-1993)

I.Arykanda = S.Şahin, *Die Inschriften von Arykanda* (*IGSK* 48; Bonn 1994)

I.Beroia = L.Gounaropoulou, M.B.Hatzopoulos, *Ἐπιγραφὲς Κάτω Μακεδονίας (μεταξὺ τοῦ Βερμίου Ὄρους καὶ τοῦ Ἀξιοῦ Ποταμοῦ). Τεῦχος Α΄. Ἐπιγραφὲς Βεροίας* (Athens 1998)

I.BurdurMus = G.H.R.Horsley, *The Greek and Latin Inscriptions in the Burdur Archaeological Museum* (*RECAM* vol. V; The British Institute at Ankara Monograph 34; London 2007)

I.Byzantion = A.Łajtar, *Die Inschriften von Byzantion.* I. *Die Inschriften* (*IGSK* 58; Bonn 2000)

I.Caesarea Maritima = C.M.Lehmann, K.G.Holum, *The Greek and Latin Inscriptions of Caesarea Maritima* (Boston 2000)

I.Catania = K.Korhonen, *Le iscrizioni del Museo Civico di Catania. Storia delle collezioni - Cultura epigrafica - Edizione* (Helsinki/Tammisaari 2004)

I.Col.Memnon = E.Bernand, *Les inscriptions grecques et latines du Colosse de Memnon* (Cairo 1960)

I.Deir el-Bahari = A.Łajtar, *Deir el-Bahari in the Hellenistic and Roman Periods. A Study of an Egyptian Temple Based on Greek Sources* (*JJP* Suppl. 4; Warsaw 2006)

I.Dor.Ins. = W.Peek, *Inschriften von den dorischen Inseln* (Berlin 1969)

IDR I-III.4 = I.I.Russu, *Inscripţiile Daciei Romane* I-III.4 (Bucharest 1975-2001) [for vol. III.5 see *I.Apulum*]

IDR III.6 = C.L.Băluţă, *Inscripţiile Daciei Romane* III. *Dacia Superior* 6. *Apulum. Instrumentum domesticum* (Bucharest 1999)

IDRE II = C.C.Petolescu, *Inscriptions de la Dacie Romaine. Inscriptions externes concernant l'histoire de la Dacie (I^er^-III^e^ siècles): tome* II (Bucharest 2000)

I.Eleusis	= K.Clinton, *Eleusis. The Inscriptions on Stone. Documents of the Sanctuary of the Two Goddesses and Public Documents of the Deme*. I A. Text; I B: Plates (*BAAH* no. 236; Athens 2005); II: Commentary (*BAAH* no. 259; Athens 2008).
I.Épidamne	= P.Cabanes, F.Drini, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire*. I. *Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia*. 1. *Inscriptions d'Épidamne-Dyrrhachion* (Athens-*Paris 1995)*
I.Estremo Oriente	= F.Canali De Rossi, *Iscrizioni dello Estremo Oriente Greco. Un repertorio* (*IGSK* 65; Bonn 2004)
I.Éthiopie	= E.Bernand, A.J.Drewes, R.Schneider, *Recueil des inscriptions de l'Éthiopie du périodes pré-axoumite et axoumite* (Paris 1991-2000; cf. *SEG* XLII 1637-1656; L 1625)
IGDGG I, II	= L.Dubois, *Inscriptions grecques dialectales de Grande Grèce*; vol. I: *Colonies eubéennes. Colonies ioniennes. Emporia* (Genève 1995); vol. II: *Colonies achéennes* (Genève 2002)
IGDOP	= L.Dubois, *Inscriptions grecques dialectales d'Olbia du Pont* (Genève 1996)
IGDS I, II	= L.Dubois, *Inscriptions grecques dialectales de Sicile. Contribution à l'étude du vocabulaire grec colonial* (Rome 1989) [= *IGDS* I]; *Inscriptions grecques dialectales de Sicile*. II (Geneva 2008) [= *IGDS* II]
I.Gerasa	= C.B.Welles in C.H.Kraeling, *Gerasa. City of the Decapolis* (New Haven 1938)
IGF	= J.-C.Decourt, *Inscriptions grecques de la France* (Lyon 2004)
IGLN	= V.Božilova et al., *Inscriptions grecques et latines de Novae (Mésie Inférieure)* (Bordeaux 1997)
IGLS XI	= *Inscriptions grecques et latines de la Syrie*. XI. J.Aliquot, *Mont Hermon (Liban et Syrie)* (Beirut 2008)
IGLS XXI	= *Inscriptions grecques et latines de la Syrie. Inscriptions de la Jordanie*. XXI.2. P.-L.Gatier, *Région centrale (Amman - Hesban - Madaba - Main - Dhiban)* (Paris 1986); XXI.4: M.Sartre, *Pétra et la Nabatène méridionale du Wadi al-Hasa au golfe de 'Aqaba* (Paris 1993)

I.Hermoupolis	= E.Bernand, *Inscriptions grecques d'Hermoupolis Magna et de sa nécropole* (Cairo 1999)
IJO I-III	= D.Noy, *Inscriptiones Judaicae Orientis* I (Tübingen 2004); W.Ameling, *Inscriptiones Judaicae Orientis* II (Tübingen 2004); D.Noy, *Inscriptiones Judaicae Orientis* III (Tübingen 2004)
I.Ikaria	= A.P.Matthaiou, G.K.Papadopoulos, *Ἐπιγραφὲς Ἰκαρίας* (Athens 2003)
Impact of Imperial Rome	= L.de Blois, P.Funke, J.Hahn (edd.), *The Impact of Imperial Rome on Religions, Ritual and Religious Life in the Roman Empire. Proceedings of the Fifth Workshop of the International Network Impact of Empire (Roman Empire, 200 B.C. - A.D. 476), Münster, June 30 - July 4, 2004* (Leiden-Boston 2006)
I.Kallatis	= A.Avram, *Inscriptions antiques de Dacie et de Scythie Mineure*. Deuxième série. *Inscriptions grecques et latines de Scythie Mineure*. Vol. III. *Callatis et son territoire* (Bucharest–Paris 1999)
I.Kaunos	= C.Marek, *Die Inschriften von Kaunos* (*Vestigia* 53; München 2006)
I.Khartoum	= A.Łajtar, *Catalogue of the Greek Inscriptions in the Sudan National Museum at Khartoum* (Leuven 2003)
I.Kibyra	= T.Corsten, *Die Inschriften von Kibyra*. I. *Die Inschriften der Stadt und ihrer näheren Umgebung* (*IGSK* 60; Bonn 2002)
I.Kition	= M.Yon (ed.), *Kition-Bamboula* V. *Kition dans les textes.* Testimonia *littéraires et épigraphiques et* Corpus *des inscriptions* (Paris 2004)
I.Leukopetra	= P.M.Petsas, M.B.Hatzopoulos, L.Gounaropoulou, P.Paschidis, *Inscriptions du sanctuaire de la Mère des Dieux autochthone de Leukopétra (Macédoine)* (Athens 2000)

I.Lipara = L.Bernabó Brea, M.Cavalier, L.Campagna, *Meligunìs Lipára* XII: *Le iscrizioni lapidarie greche e latine delle isole eolie* (Palermo 2003)

I.Messina = I.Bitto, *Le iscrizioni greche e latine di Messina* I (Messina 2001)

I.Napoli = E.Miranda, *Iscrizoni Greche d'Italia: Napoli* (2 vols.; Rome 1990 and 1995)

Inscr.Ital. = *Inscriptiones Italicae* (Rome 1931→)

Inscriptions -- Thessaly = Y.A.Pikoulas (ed.), *Inscriptions and History of Thessaly: New Evidence. Proceedings of the International Symposium in Honor of Professor Christian Habicht* (Volos 2006)

Inv.Palm. = *Inventaire des inscriptions de Palmyre* I-IX (ed. J.Cantineau; Beirut 1930-1933). X (ed. J.Starcky; Damascus 1949). XI (ed. J.Teixidor; Beirut 1965). XII (edd. A.Bounni, J.Teixidor; Damascus 1975)

I.Oropos = B.C.Petrakos, *Οἱ ἐπιγραφὲς τοῦ Ὠρωποῦ* (Athens 1997)

I.Pal. Tertia I a, I b = Y.E.Meimaris, K.I.Kritikakou-Nikolaropoulou, *Inscriptions from Palaestina Tertia.* I a. *The Greek inscriptions from Ghor es-Safi (Byzantine Zoora)* (*Μελετήματα* 41; Athens-Paris 2005); *Inscriptions from Palaestina Tertia.* Ib. *The Greek Inscriptions from Ghor es-Safi (Byzantine Zoora) (Supplement), Khirbeth Qazone and Feinan* (*Μελετήματα* 57; Athens-Paris 2008)

I.Parion = P.Frisch, *Die Inschriften von Parion* (*IGSK* 25; Bonn 1983)

IPArk = G.Thür, H.Taeuber, *Prozessrechtliche Inschriften der griechischen Poleis: Arkadien (IPArk)* (SB Akad. Wien 607; Vienna 1994)

I.Perge = S.Şahin, *Die Inschriften von Perge* (*IGSK* 54, Bonn 1999; *IGSK* 61, Bonn 2004)

I.Perinthos = M.H.Sayar, *Perinthos-Herakleia (Marmara Ereğlisi) und Umgebung. Geschichte, Testimonien, griechische und lateinische Inschriften* (Vienna 1998)

I.Pessinous = J.Strubbe, *The Inscriptions of Pessinous* (*IGSK* Band 66; Bonn 2005)

I.Pisid.Cen. = G.H.R.Horsley, S.Mitchell, *The Inscriptions of Central Pisidia* (*IGSK* 57; Bonn 2000)

I.Reggio Calabria = L.D'Amore, *Iscrizioni greche d'Italia. Reggio Calabria* (Rome 2007)

I.Salamis = T.B.Mitford, I.Nicolaou, *The Greek and Latin Inscriptions of Salamis* (Nicosia 1974)

ISE III = F.Canali De Rossi, *Iscrizioni storiche ellenistiche. Decreti per ambasciatori greci al senato* (Rome 2002)

I.Sinope = D.H.French, *The Inscriptions of Sinope.* Part I (*IGSK* 64; Bonn 2004)

I.Sultan Dağı I = L.Jonnes, *The Inscriptions of the Sultan Dağı I (Philomelion, Thymbrion/Hadrianopolis, Tyraion)* (*IGSK* 62; Bonn 2002)

I.Syringes = J. Baillet, *Inscriptions grecques et latines des tombeaux des rois ou syringes* (Cairo 1926)

I.Thespiai = P.Roesch, *Les inscriptions de Thespies*, édition électronique mise en forme par G.Argoud, A.Schachter, et G.Vottéro (Lyon 2007)

I.ThessEnipeus = J.-C.Decourt, *Inscriptions de Thessalie.* I. *Les cités de la valle de l'Enipeus* (Paris 1995)

I.Thrac.Aeg. = L.D.Loukopoulou et alii, *Ἐπιγραφὲς τῆς Θράκης τοῦ Αἰγαίου μεταξὺ τῶν ποταμῶν Νέστου καὶ Ἕβρου (Νομοὶ Ξάνθης, Ροδόπης καὶ Ἕβρου)* (Athens 2005)

I.Tyr I, II = J.-P.Rey-Coquais, *Inscriptions grecques et latines découvertes dans les fouilles de Tyr (1963-1974).* I. *Inscriptions de la Nécropole* (Beirut 1977; see *SEG* XXVII 995) [= *I.Tyr* I]; *Inscriptions grecques et latines de Tyr* (Bulletin d'Archéologie et d'Architecture Libanaises, Hors-Série III; Beirut 2006) [= *I.Tyr* II]

I.Varsovie = A.Łajtar, A.Twardecki, *Catalogue des inscriptions grecques du Musée National de Varsovie* (Warsaw 2003)

I.Velia = L.Vecchio, *Le iscrizioni greche di Velia* (Österr. Akad. Wiss., philos. hist. Kl., Denkschr. 316; Vienna 2003)

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NOTE ON TRANSCRIPTIONS

[αβ]	=	letters restored by the editors as once having been inscribed but now lost
{αβ}	=	superfluous letters added in error by the inscriber of the text and excised by the editor
<αβ>	=	letters added by the editor which the inscriber of the text has either omitted or for which he has by error inscribed other letters
(αβ)	=	letters which complete words left in abbreviation in the text
⟦αβ⟧ ⟦..⟧	=	letters or spaces deliberately erased in antiquity
α̣β̣	=	letters of which sufficient traces remain to print them in the text but not enough to exclude other possible readings
α̲β̲	=	letters seen by an earlier editor but no longer visible on the stone
‿	=	ligature
[. . 5. . .]	=	lost or illegible letters equal to the number of dots for which no restoration is proposed
[----]	=	lost or illegible letters of an uncertain number
v	=	one uninscribed letter-space
vacat	=	the remainder of the line has been left uninscribed
ed.pr.	=	the first editor of the inscription under discussion
ph.	=	photograph
dr.	=	drawing
|	=	denotes the start of a new line on the stone where we have not printed the text in the same configuration as on the stone
||	=	denotes the start of the 5th, 10th, 15th, etc., line on the stone

→ ←	=	denotes the direction of each line in texts inscribed in boustrophedon or cretrograde manner
*	=	denotes an *SEG* lemma in an earlier volume, where the reader can find further references to an inscription

1108. Unknown provenance (Caltavuturo?). Inscription (magistracy and indication of weight) on a gold phiale, ca. 300 B.C. *SEG* XXXIX 1034; LIV 945*. F.Spatafora, 'Dall'età arcaica alla conquista romana: nuove indagini e recenti acquisizioni nel territorio di Palermo', in *Guerra e Pace* 529-538, on 533/534 (ph.) returns to this object (see already *SEG* LIV 945) summarizing its history and interpretative problems. Among the 'recent acquisitions' referred to more briefly are the tiles inscribed Μάκελλα from Montagnola di Marineo (*SEG* LI 1377; LIV 927; S. 531/532; ph.) and the Entella tablets A 2 and C 1 (*SEG* XXX 1123 and 1122; LV 1007*; *IGDS* 211 and 209; S. 532/533).

1109. Unknown provenance. Psalm-quotation on a bronze bracelet, early Byzantine period. *SEG* LI 1398. S.Giannobile, *art.cit.* (cf. our lemma no. 2140) 360-363 (dr.), recognizes that this text (pentalpha † ΩΚΑΤΟΚΟΝϹ̣[--]), is the beginning of *Ps.* 91: ὁ κατοικῶν ἐν βοηθείᾳ. Comment on the prophylactic use of this quotation, with many parallels especially on bracelets and medallions (the latter often with the rider piercing a prostrate woman with his lance), mainly from Sicily, Cyprus, Palaestina and Syria; for two examples from Sicily similarly recognized by G. see *SEG* LII 916 and 937. See also our lemma no. 2059.

CORSICA

1110. Aleria. Graffiti on vases, 450-250 B.C. *SEG* XXX 1129; LI 1400. In the context of a survey of the history of Aleria J. and L.Jehasse, in B.Adembri, *ΑΕΙΜΝΗΣΤΟΣ. Miscellanea di studi per Mauro Cristofani* (Florence 2006) 326-332 (ph. of selected graffiti; tabular survey on 330), on 331 comment on these marks and abbreviated names, underlining 'une nette importance étrusque'. The only notable Greek graffito is Δήμητρος | πίον (*SEG* XXX 1129 = J. and L.Jehasse, *Aléria* [cf. *SEG* LI 1400] no. 189; 'bois en l'honneur de Demeter'; from a tomb: address to the deceased). [The graffito may well have been inscribed long before the vase was used in a funerary context. Perhaps one should read: Δήμητρος· | πίον ('of Demeter; drink!'). In this case the name of Demeter in the genitive indicates that the vase was used for libations in honor of Demeter in the context of banquets; cf. our lemmata nos. 545-547, Chaniotis].

ITALY

1111. Aquileia. The Greek inscriptions. L.Boffo, in M.Faraguna, V.Vedaldi Iasbez (edd.), *Δύνασθαι διδάσκειν. Studi in onore di Filippo Càssola* (Trieste 2006) 21-31, once more assesses the scope and value of the corpus of Greek inscriptions in Aquileia (ca. 80 inscriptions, ranging from the 1st-5th cent. A.D.; for B.'s previous studies see *SEG* L 1036, LII 946, and LIII 1069), especially interesting on account of the presence, both in groups and as individuals, of Greeks from Asia Minor and the Near East. Discussion inter alia of *IG* XIV 2337 (*I.Aquileia* 264; ph.; dedication to Ζεὺς Θαλής, to be connected with Ζεὺς Θαλ(λ)ός worshipped in Phrygia: see *SEG* XLIX 1805; ph. of the text in *SEG* XXXIII 1154 app.cr.), 2339 (*I.Aquileia* 879; epitaph erected Μ(άρκῳ) Αὐρη[λ(ίῳ) Τειμο]|κράτι [LL. 1/2; rather than 'Αρπο]κράτι; see *IG* XIV 337* = *SEG* XXXII 1036 for another Nikomedian called Τειμοκράτης], resident Ravenna), and 2375 (recording a Σιδήτης); as evidence for the Syrian (especially Apamean) community B. adduces the donation of Βαρβεουσος Δρακοντίου, his wife Μαθβη and his sons Ιοαννα and Μαλχος from κώμη 'Ραβωνα in the Monastero Church in Grado (dr.; see *SEG* LI 1401 in fine). Loyalty both to the former and present πατρίς is expressed in *IG* XIV 2355 (*I.Aquileia* 3036; ἦν δὲ πατρίς μου Ταύχειρα, νῦν δὲ Ἀκυληία) and *SEG* XXX 1133; XLVI 1304 (*I.Aquileia* 182; for a new edition by B. see XLVI 1304; ph.): donation to the local sanctuary of Ephesian Artemis by an Ἐφέσιος who was βουλευτής of Aquileia and patron of the συνέδριον τῶν περὶ θεὰν Νεμεσιακῶν (for a similar donation including σκούτλωσις and ζωγραφία B. refers to a text from the synagogue in Sardis: *SEG* LI 1646 = *IJO* II 90; ph.); for this text B. refers to D.Steuernagel, 'La recezione dei culti orientali ad Aquileia. Il caso di Artemide efesia', in G.Cresci-Marrone, M.Tirelli (edd.), *Orizzonti del sacro. Culti e santuari antichi in Altino e nel Veneto orientale, Venezia 1-2 dic. 1999* (Rome 2001) 320/321, who supposes that the sanctuary was the meeting place of the Ephesian community in Aquileia; cf. also id., *Kult und Alltag in römischen Hafenstätten. Soziale Prozesse in archäologischer Perspektive* (Stuttgart 2004) 247/248. The funerary epigram for the mime Βασσίλλα (*IG* XIV 2342; *I.Aquileia* 710; *GV* 675; *SEG* LII 947*; cf. LIII 1068; ph.) belongs to a series of funerary monuments erected by the 'mondo itinerante degli spettacoli dell'età romana imperiale' (29); contents and typology are similar to those of a contemporary monument for a mime from Patara (Merkelbach-Stauber, *SGO* IV 17/09/01; *SEG* XLIII 982; ph.); B. argues that the lay-out and punctuation of the text supports the traditional interpretation of ἀλλ' οὐχ οὕτω δὲ θανούσῃ [L. 4] as referring to Bassilla's 'dying' on the stage: see *SEG* LII for further details.

See now also ead., 'Dal Vicino-Oriente all'Italia Settentrionale: persone e mestieri', *MUSJ* 60 (2007) (= J.-B.Yon, P.-L.Gatier [edd.] *Mélanges en l'honneur de Jean-Paul Rey-Coquais*) 355-380. For the subject see also *SEG* LV 1040 and 1074.

1112. Assisium. Epigrams illustrating wall paintings in a private house, 1st/early second cent. A.D. *SEG* XXX 1135-1144 (XXXVI 908). A.Bulloch, *ZPE* 156 (2006) 135-140, reads in *SEG* XXX 1139 initio Ἴαμ' ἄγ', ἆ δύσποτμε instead of ἀγαδύσποτμε (M.Guarducci) or ἄγα(ν) δύσποτμε (C.Gallavotti; S.M.Medaglia) and puts the question mark at the end of the epigram instead of after σύναιμος (Guarducci) or ἀπολλυμένῳ (Gallavotti; Medaglia); he translates: 'Come, Iamus - ah, wretched man - what defence did your friend, your relative, Phoebos, see, provide as you were dying, boy?' The mural which the poem accompanied may have depicted the child Iamus when he was exposed by his mother Euadne and threatened by two snakes, before his father Apollo came to rescue him. To amend the question 'what did Apollo do to help', which seems flat in this context, B. suggests reading the last half of the pentameter as follows: (τί ... ἄλκαρ) Φοῖβος, ἴδ', οὐ πόρε παῖ;, i.e., 'what defence, look, did Phoebus not provide, boy?' (Φοῖβος ἰδοὺ πόρε, παῖ, previous editors). In XXX 1143 B. reads

the pentameter as τῆς ἰδίας ὁ δάκων εἰκόνος ὑγρὸν ἐρᾶι instead of ὅδ' ἄκων (Guarducci) or ὅδ' ἀ⟨χ⟩ῶν (Gallavotti, Medaglia): Narcissus, 'the biter' is languidly in love with his own image; B. adduces parallels for δάκνω expressing emotional affects, especially of love.

[For the so-called 'Domus Musae' where these epigrams were found see now F.Boldrighini, *ArchClass* 59 (2008) 113-132: two Latin inscriptions found during excavations mention the (yet unlocalized) theater; one records that a Sextus Propertius was involved in its construction; he may be identified as the famous poet. For M.Guarducci's hypothesis, based on a 4th cent. A.D. graffito, that the house could have belonged to the poet see *SEG* XXX 1135-1144 on p. 312 ‖ on the relationship between texts and pictures see now M.Squire, *Image and Text in Graeco-Roman Antiquity* (Cambridge 2009) 239-293 (Chapter 4: 'Speaking for pictures? Images, texts and visual-verbal response in the "House of Propertius" at Assisi'), Tybout].

1113. Aulla. Bilingual (Latin/Greek) honorary inscription for the praefectus fabrum L. Titinius [--], late Republican/early Imperial period. Marble fragment (marble from Luni); found during excavations in the abbey of S.Caprasio; LL. 1/2 in larger, deeper engraved letters. Ed.pr. G.Mennella, *Epigraphica* 68 (2006) 414-421 (ph.); cf. also M.L.Casati, R.Lanza, G.Mennella, O.Ratti, *Acta Apuana* 4/5 (2005/2006) (= A.Bartoletti, A.Amorfini [edd.], *Atti del Convegno di studi ante et post Lunam. Reimpiego e ripresa estrattiva dei marmi apuani* II: *L'evo medio*; Lucca 2007) 37-39 (ph.). Non vidimus; cf. S.Dardaine, *An.Ép.* (2005) [2008] no. 491.

L(ucio) Titinio Ṭ(iti) or P(ubli) [f(ilio) Gal(eria tribu) ---?, praef(ecto)] | fabr(um).
Com[mune --- patrono?]. | Τὸ κοινὸν ṭ[ῶν ---] | Λευκίῳ Τιṭ[ινίῳ ---]

Punctuation: triangular marks between the words of LL. 1/2 ‖ ‖ inscription erected by a provincial assembly in Luna or in the villa of the honorand; com[mune] = κοινόν, ed.pr.

1114. Boscoreale. Letter (?) on the ring of a painted figure in a fresco, ca. 40-30 B.C. P.W.Lehmann, *Roman Wall Paintings from Boscoreale in the Metropolitan Museum of Art* (Cambridge, Mass. 1953) 33 (and note 19). As an appendix to her discussion of gems inscribed with a large single letter, E.Zwierlein-Diehl, *art.cit.* (cf. our lemma no. 2095) 478 (ph.; dr.), comments on the sign on the stone of the ring worn by the old man leaning on a stick represented in one of the panels of the Second Style cycle from oecus (H) of the villa of P. Fannius Synistor. Lehmann read it as E, which she interpreted as the painter's signature; O.Brendel preferred Ἐ(πίκουρος) (*AJPh* 75 [1954] 408), while K.Fittschen suggested that the Delphic E (cf. our lemma no. 2095 in fine) may offer an explanation (in B.Andreae, H.Kyrieleis [edd.], *Neue Forschungen in Pompei* [Recklinghausen 1975] 96 note 29). Z.-D. argues that an E is impossible and recognizes a T which she suggests interpreting as Τ(ειρεσίας) [apparently on the dubious assumption that the old man is a 'seer' rather than e.g. a philosopher or a pedagogue; this figure and the whole fresco cycle in oecus H has been, and will remain, the subject of countless and divergent interpretations; Z.-D. rightly excludes E, but T seems quite uncertain in view of the sign's asymmetrical shape (resulting in an oblique vertical hasta for the presumed T) and its small size (occupying hardly half of the circular

ringstone's surface); one wonders whether E.Simon [*Die Fürstenbilder von Boscoreale* (Baden-Baden 1958) 11 note 2] may have been right in thinking of a reflection of light rather than a letter, Tybout].

1115. Brundisium (area of: Apani). Amphora stamps, late 2nd/early 1st cent. B.C. D.G.Yntema, *BABesch* 81 (2006) 112/113 (dr. of selected examples), examines the names attested on stamps of amphoras produced in the coastal area around Brindisi for the light they shed on social relations, resuming the results of earlier publications which on account of their limited accessibility escaped our notice so far, inter alia: P.Désy, *Les timbres amphoriques de l'Apulie républicaine. Documents pour une histoire économique et sociale* (Oxford 1989); P.Palazzo, 'Aspetti tipologici della produzione di anfore brindisine', in *Puglia in età repubblicana* (Galatina 1988) 109-117; id., 'Le anfore di Apani (Brindisi)', in *Amphores romaines et histoire économique: dix ans de recherches* (Rome 1989) 548-553; P.Palazzo, M.Silvestrini, 'Apani: anfore brindisine di produzione "aniniana"', in *Daidalos. Studi e richerche del Dipartimento di Scienze del mondo antico* 3 (2001) 57-107. Stamps are written in Greek or Latin letters or a mixture of both. The people featured on the stamps are both patrons/workshop owners (the Anninii, Vehilii and Viselii, not necessarily belonging to a top elite: 'a group of owners who had enough money to invest in three or more slaves' 113) and craftsmen/slaves (Greek names: Κέρδος, Νουμήνιος, Πυλάδης, Φιλήμων; Das(i)us and Stabuas are the only obviously Messapian names). [For stamps from Apani reading see also *SEG* XLII 893 bis, LV 1087 bis and our lemma no. 1967 ('Ηραῖος) and *SEG* XLII 895 ('Ασκληπιάδου; Κεφάλωνος); one of the dr. reproduced by Y. shows the stamp 'Αντιόχου, Tybout].

1116. Forum Fulvii. Amulet against headache on a gold leaf, early 2nd cent. A.D. *SEG* LII 949. Republished by S.Giannobile, *JbAC* 48/49 (2005/2006) 54-66 (ph.; dr.; Italian translation; comment on the magical words).

Ανοχ βαιλανιωχ | σελ βαι ανο|χ οεινη||νωφρι αν|οχ ηκαρ | ανοχ σε | κουθμω | σε[.]κοωφρ ‖ τῆς 'Ιουλ|ίας Εὐφη|μίας παῦ|σον τὴν | κεφαλαρ||γίαν σ[..]η|μωθιτι | ουφβ ἀπάλ<λ>αξ<ον> τῆς | κεφαλαργ||ίας 'Ιουλίαν

Dated by G.; Roman Imperial period, *SEG* ‖ Ανοχ βαιλανιωχ | σελ βαι ανο|χ ὁ εινη(?)||νώφρι αν|οχ ἢ καὶ | ανοχ Σεί|κουτ Μω(?)|σεν (?)οωφρ ‖ τ' ἠσιου|χίας εὐφη|μίας παῦ|σον τὴν | κεφαλαγτίαν σειη ‖ μωθιτι | ουρφ | ἀπάλ<λ>αξ<ον> τῇ ψ | κεφαλαί ‖ ἀεὶ οὐλίαν, *SEG* ‖ G. comments on the vocabulary and demons on record in this and other amulets against headache (inter alia *SEG* XXXIX 1093 and LII 1872). He argues that the brick box found near the leaf contained the ashes of Iulia. See also our lemma no. 2140 sub (1).

1117. Lamezia Terme (area of: Capo Suvero). (Orphic?) inscription on two bronze nails, 4th/3rd cent. B.C. *SEG* LI 1462 (one nail only). M.L.Lazzarini, in *ΑΕΙΜΝΗΣΤΟΣ* (cf. our lemma no. 1110) 150-153 (ph.), provides the proper editio princeps of these objects: two small bronze nails (length: 2 cm), bent consciously and inscribed αἰῶνος in a circle on the in-

ner side of the head. Accidental finds from the entrance road to the touristic residence 'Parco dei Principi' at Capo Suvero; now in the Museo Archeologico Lametino. In the absence of any find context L. argues that these nails are not likely to be dedications to Αἰών, who was neither worshipped as a proper deity nor personified in representations prior to the 1st cent. B.C., with the possible exception of a late 4th B.C. Apulian vase now in Karlsruhe (*SEG* XL 907: ['Αλκ-μ]αίων rather than Αἰών according to G.Zuntz; dr.; in *IG* II^2 4705 [*Syll.*^{3} 1125; *I.Eleusis* 287; see our lemma no. 239], a dedication of a statue of Aion to the Eleusinian deities from the Augustan period, Aion is the personification of an abstract concept; similarly in the Zoilos frieze from Aphrodisias: *SEG* XX 3 [d] = *Aphrodisias and Rome* 34; ca. 130-140 A.D.). Also, the objects do not belong to the group of magic nails (*SEG* LI 2348), which are later (Roman period), much larger (10-20 cm) and almost invariably inscribed with charakteres. [Consequently the term 'magic nail' in the heading of *SEG* LI 1462 is erroneous]. Our nails are probably grave gifts intended to symbolize the permanence of death. L. points to the role of Aion in Orphic doctrine 'per simboleggiare l'eternità immutabile concessa all'iniziato' (153); the Karlsruhe vase, also featuring ['Ορ]φεύς and Εὐρυδίκη, may offer additional evidence for the connection of Aion with the Orphic sphere. L. also recalls the geographical proximity of Hipponion, where an Orphic gold tablet was found (ca. 400 B.C.; *SEG* XXVI 1139; LII 951*).

1118. Lokroi Epizephyrioi. The archive of the Olympieion, early 4th-late 3rd cent. B.C. *SEG* XXVI 1141; LIV 951 ter*. A.Filocamo, *MEP* 11 (2006) 66-74 (ph. of tablet 25), returns to the question whether the βασιλεύς mentioned in tablets 1, 13, 23, 25, and 30/31 as the collector of a συντελεία from the city is a Hellenistic dynast or a city magistrate. Without excluding either of these possibilities F. rejects I.D'Angelo's view (see *SEG* LI 1410) that Dionysios II, king/tyrant of Syracuse and ruling in Lokroi from 356 to 350 B.C., is the 'king' concerned. The main arguments against this identification put forward in earlier scholarship remain valid: Dionysos never assumed the title βασιλεύς, his rule as a tyrant is incompatible with the full-blown democratic institutions attested by the tablets, and the presence of Corinthian coinage in tablets 8 and 35 (χρυσίον πεντακορίνθιον and δεκακορίνθιον; tablets 8 and 31 date to the same year) better fits in with a later date, especially with the period of Agathokles (tyrant of Syracuse from 317 to 289 and king of Sicily from 304 to 289 B.C.).

1118 bis. Magna Graecia. See also our lemmata nos. 1079/1080.

1119. Magna Graecia. Dedications of weapons. M.C.Parra, in *Guerra e Pace* 227-241, collects and discusses weapons dedicated, often to female deities (especially Hera and Persephone), in sanctuaries of Magna Graecia and abroad. On 233/234 she adduces some inscribed objects (late 6th/early 5th cent. B.C.). From Lokroi: two bronze shields dedicated in Olympia (together with Medma, Hipponion, after a victory over Kroton; Arena V 58; *LSAG*^{2} 286 no. 2; *SEG* XI 1211); a helmet (Arena V 49; *LSAG*^{2} 286 no. 4); a dedication of a gold shield in the Olympieion is on record in Tablet 21 (see our lemma no. 1118 for references); from Hipponion: six greaves, one dedicated to a male deity qualified as ἐπίμαχος [apparently an ineditum; P. refers to the article of M.Cardosa (see below), who mentions the object (and an inscribed shield) on 100, with a reference to M.Cardosa et alii, in *Les rites de Victoire (IVe siècle avant J.-C.-Ier siècle après J.-C.)*: acts of a congress held in April 2001 in the École française at Rome; still unpublished at the time of writing (March 2010)]. From Poseidonia: inscription on a silver plaque (Arena IV 19; *IGDGG* II 18; *LSAG*^{2} 260 no. 3; *SEG* LIII 1087*), adduced because of the enigmatic Ϝρονθιτοξαμιν, interpreted by M.Guarducci as 'fortifica a noi gli archi' [but see the discussion by L.Dubois in *IGDGG*, who concludes: 'Toute tentative de retrouver ici une Héra guerrière nous semble donc indémontrable']. On 229/230 a reference to *LSAG*^{2} 440 A (*SEG* LI 1407; territory of Kaulonia), where the enigmatic 'Ανεμιᾶν (allegedly connected with a cult of the winds) should probably be abandoned in favor of a banal dedicatory formula (ἀνέθηκεν?). For this text see now C.Ampolo, 'Iscrizioni greche del santuario di Punta Stilo', in M.C.Parra (ed.), *Kaulonía, Caulonia, Stilida (e oltre). Contributi storici, archeologici e topografici* II (= *ASNP* Quaderni 17/18 (2004) [2007]) 43-54, especially 44/45 no. 2 (ph.); with due caution ('preferisco sospendere il giudizio sulla lettura di questo documento'; 45) A. suggests reading ἀν[έθ]εσαν (interpreting the third sign as an E of the Corinthian type) or ἀν[έθ]⟨ε⟩σαν.

See also the contribution 'Il dono di armi nei santuari delle divinità femminili in Magna Grecia' in the exposition catalogue A.Giumlia-Mair, M.Rubinich, *Le arti di Efesto. Capolavori in metallo dalla Magna Grecia* (Trieste 2002) 99-103, by M.Cardosa, who refers to the same inscriptions in passing.

1120. Magna Graecia. Economy: metal objects in temple treasuries. L.Del Monaco, 'Oggetti in metallo ed economia dei santuari di Magna Grecia sulla base delle fonti epigrafiche', in *Le arti di Efesto* (cf. our lemma no. 1119) 37-39, draws attention to the role of Greek sanctuaries, especially those of polis deities, as financial institutions interwoven with the city's civic administration. Among their treasures stored objects of (precious) metal are most important assets, as appears form the Athenian and Delian inventories. For Magna Graecia, the following documents are relevant: **1)** Arena IV 81 (*IGDGG* II 76; *LSAG*^{2} 376/377 Add. ad p. 287; *SEG* XIX 618; Metapontum; 550-500 B.C.; objects belonging to a female deity; four diadems: κράδεσμα ἀργύρεα; one bronze [vase?]: χαλκίον); **2)** Arena V 18 (*SEG* XXXVIII 1014; XLV 1476*; territory of Tarentum; 600-550 B.C.; most probably an inventory rather than a dedication or a military document; objects belonging to Ἄρτεμις ἀγρατέρα, inter alia a λέβης and a λάρναξ (probably both in metal), 16 σιδάρια, and a κώδων νέα καὶ σάλπινξ; the κώδων is probably a new mouth piece of the σάλπινξ); **3)** *SEG* XXVI 1141 (LIV 951 ter*; archive of the Olympieion in Lokroi Epizephyrioi; late 4th/early 3rd cent. B.C.; the city's debts are annulled with the donation of precious metals: Tablet 9 LL. 10-12 records a quantity of bronze to be used ποὶ τὰς θύρας τὰς χαλκέας; Tablet 21 LL. 1/2 (ph.) state that τὸ χρυσίον ἀπεδόθη ποὶ τὰν ἀσπίδα τὰν ἐν 'Ολυμπιήιωι (i.e., the shield was gilded); Tablet 33 L. 7/8 mention a bronze λέβης).

1121. Magna Graecia (Apulia). Inscriptions on the Darius vase, ca. 340-320 B.C. A.D.Trendall, A.Cambitoglou, *The Red-figured Vases of Apulia*, vol. 2 (Oxford 1982) 495 no. 38. J.Boardman, in *ΑΕΙΜΝΗΣΤΟΣ* (cf. our lemma no. 1110) 134-139 (ph.), offers an overview of the varying interpretations of the scenes on this famous vase by earlier scholars and adds many sophisticated new observations, to arrive at the prudent conclusion that the 'scene remains an enigma, overlaid with messages that may lie beyond the grasp of modern iconographical techniques' (139). The labelled figures are Ἑλλάς (the Greek mainland), Ἀπά-[τα] (rather than Ἀπά[τη] 'on this Dorian vase'; 134; B. does not exclude the possibility that no letters should be restored, with ΑΠΑ being an error for Ἄτα; this would offer a link to Aischylos' *Persai*) and Ἀσία (the Persian Empire or the Greeks in Western Asia Minor?) in the upper, and Δαρεῖος (I or III?) in the middle register. As to the inscription Πέρσαι on the circular base on which the man speaking to Darius stands, B. suggests that it means Persepolis rather than being the title either of a drama supposedly underlying the representations or of the scene as a whole ('Persepolis' would imply that the king is Darius III, since Darius I was at Susa). The numerals in the treasury scene in the lower register (cf. *SEG* XXVII 1247; LI 2282 on p. 718) are indicative of the attempts of the Greek-looking treasurer 'to manage Persian finances with Greek mathematics' (138); B. recalls Greeks in Persian service for secretarial matters and points to a tablet from Persepolis on a wine transaction written in Greek (*SEG* XXIX 1586 = *I.Estremo Oriente* 230).

1122. Mediolanum. Africans and Egyptians. In an article on 'Africani ed Egiziani nel territorio di *Mediolanum* tra IV e V secolo', in *L'Africa romana* XVI 1063-1073, M.David, V.Mariotti briefly discuss *IG* XIV 2298 (dr.) and *GV* 1907 (*SEG* XXXIV 1003; dr.; Greek text).

1123. Pausulae (San Claudio al Chienti in Regio V). Amphora stamp, undated. Amphora handle with inscription in a rectangular field. Ed.pr. S.M.Marengo, *Picus* 26 (2006) 120/121 no. 1.14 (ph.; dr); cf. S.Dardaine, *An.Ép.* (2006) [2009] no. 416: Σουσᾶ (genitive of the name Σουσᾶς).

1124. Pozzuolo del Friuli (area of: Sammardenchia). Amulet on a gold leaf, 4th cent. A.D. Rectangular gold leaf found rolled up in a small gold case with two suspension rings; accidentally found in 2000; now in the Museo Archeologico Nazionale di Cividale di Friuli. Ed.pr. F.Maltomini, *ZPE* 156 (2006) 103-108 (ph.; dr.; Italian translation); cf. G.Manganaro Perrone, *Epigraphica* 69 (2007) 265 note 10.

Ἀρσαμων τρίμο|ρφε σῷζε σῷζε παρ|θέναι ἀμύντα | πρωτόμαχοε σπαρα||γη παιθ φθα φαξα|ρχιι charakteres Αβλα|ναθαναλβα Ακραμ|αχαμαρι φνεμενου|νι ιαια Ιαω Σαβαω || πανχουχι θασσου Σε|σενγενβαρφαρανγη|ς Σεμεσειλαμ | οζθωυθοζ

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1. Ἀρσαμων (new word or name) corresponds to the Egyptian for 'Horus son of Amon'; this previously unattested genealogy possibly results from the identification of Amon with Zeus and of Horus with Apollo or, alternatively, from confusion with the magic word Ἀρσαμωσι, ed.pr. || 1-2. τρίμορφε: referring to Horus' solar 'Dreigestaltigkeit' (i.e., his various forms at morning, noon and evening), ed.pr. || 2-4. παρθέναι: probably for παρθένε, either a reference to the child Horus or the name of the woman to be protected (in erroneous spelling; read Παρθένιον, Παρθένιν, Παρθέναν or Παρθενίαν); ἀμύντα and πρωτόμαχοε (for πρωτόμαχε) refer to Horus qualities as a protector, ed.pr.; 'la donna, da proteggere, si chiama certamenta Παρθένα Ἀμύντα, ... Πρωτόμαχ(ο)ε è un epiteto del demone', M.P. || 4-12. σπαραγη: unclear (previously unattested), ed.pr., who adduces parallels for the remaining voces magicae || 13. perhaps οζ Θωυθ (= Thoth) οζ, ed.pr.

1125. Puteoli. Dedication by the city of Kibyra, ca. 138 A.D. *CIG* 5852; *IG* XIV 829; *IGR* I 418; *OGIS* 497; *SEG* XLIV 823; LIII 1090. B.Kalfoglou-Kaloteraki, *Hellenika* 56 (2006) 89-97 (in new-Greek), prefers in L. 2 ἄποικος Λ[ακεδαιμονίων] to Λ[υδῶν] [following A.Wilhelm, *Archäologisch-epigraphische Mitteilungen aus Österreich-Ungarn* 20 [1897] 78; similarly *IGR*, *OGIS*, *SEG*], and argues that the erection of the inscription in Puteoli should be connected with the Εὐσέβεια, a contest founded by Antoninus Pius in memory of Hadrian, founder of the Panhellenion (cf. Hist. Aug., *Vita Hadriani*, 27), and with the presence of delegates of Sparta ('kin' of Kibyra) in Puteoli and Naples (see *SEG* XI 500/501). Possibly athletes from Kibyra were present at the Eusebeia. [For the relationship with the Eusebeia see already S.Follet and P.Lombardi (cf. *SEG* XLIV and LIII), both unknown to K.-K., Tybout]. Cf. also our lemma no. 2075 sub (1) and (3).

1126. Rome. Antiquarians: Raffaele Fabretti. D.Mazzoleni (ed.), *Raffaele Fabretti archeologo ed erudito (Atti della Giornata di Studi, 24 maggio 2003)* (Vatican City). Non vidimus; cf. M.-Y.Perrin, *An.Ép.* (2006) [2009] no. 21. Relevant for Greek epigraphy are the studies of D.Mazzoleni on Fabretti and the Christian epigraphy of Rome (61-75; concordance between *ICUR* I-X and Fabretti) and of M.E.Michell (77-102) on the find of a Tabula Iliaca (by Fabretti, the first [*IG* XIV 1284-1293; *IGUR* 1612-1633; *SEG* L 1066*] to be discovered.

1127. Rome. Christian epigraphy: G.B.de Rossi. D.Mazzoleni, *BMMP* 25 (2006) 385-395, presents a survey of the contribution of G.B.de Rossi to the Christian epigraphy of Rome and to the organization of the 'Museo Epigrafico Pio Lateranense'. Cf. our lemma no. 1128.

1128. Rome. Christian epigraphy: the beginnings. C.Carletti, in V.Fiocchi Nicolai, J.Guyon (edd.), *Origine delle catacombe romane. Atti della giornata tematica dei Seminari di Archeologia Cristiana (Roma - 21 marzo 2005)* (Vatican City 2006) 91-119, reflects on the criteria for identifying epitaphs of the 2nd/3rd cent. A.D. as Christian. Those established by G.B. de Rossi and nuanced yet essentially confirmed by A.Ferrua and others (day of death [see *SEG* LIV 968 for details]; monotheistic formulas, e.g. μόνος θεός; iconographical motifs: shepherd, orans, dove, fish, anchor) cannot stand: none of these elements are exclusively Christian. C.

discusses 23 epitaphs of which the Christian character cannot be considered certain in spite of affirmations to the contrary by authoritative scholars (texts; bibliography; concise commentary). Latin texts [unspecified nos. are those of *ICUR*]: I 1178 (*CIL* VI 20549; 111 no. 17); I 1772 = IV 12887 (111 no. 18); I 3335 (*CIL* VI 34025; 112 no. 20); I 3350 (*CIL* VI 13545; 112 no. 21); I 4059 = V 15363 (*CIL* X 296*; 112 no. 22); I 4077 (*CIL* VI 14420; 112 no. 23); V 15360 (109 no. 13; ph.); VI 15689 (110 no. 14; ph.); VI 17246 (*CIL* VI 8494; 100/101 no. 1; ph.); VIII 23034 (108 no. 11); IX 24716 (108 no. 10); *CIL* VI 1537 add. p. 3142 (101/102 no. 3); A.Ferrua, *RAL* 28 (1973) 94/95 no. 85 (105 no. 7; ph.); id., *RAC* 66 (1990) 110/111 no. 29 (111 no. 19); G.Filippi, in I.Di Stefano Manzella (ed.), *Le iscrizioni dei cristiani in Vaticano* (Vatican City 1997) 218-220 no. 3.2.2 (104 no. 6; ph.); Greek texts: V 14982 (106 no. 8; ph.); VI 15872 (101 no. 2); X 26971 (Wessel, *IGCVO* 1473; 107 no. 9; ph.); Wessel, *IGCVO* 918 (108 no. 12); Latin/Greek: I 1778 (Latin epitaph; the phrase δούλη Ἰη(σοῦ) Χρ(ιστοῦ) is very probably a later addition; 103 no. 5; ph.); II 4246 (ph.; Latin epitaph with formula ἰχθὺς ζώντων [for which see *SEG* XLIX 1370; L 1053]; 102 no. 4; ph.); VI 17232 (Wessel, *IGCVO* 221; Greek epitaph with d(is) M(anibus) [for this formula in Christian epitaphs see *SEG* XLIX 1370]; 110 no. 15). Anepigraphic: VI 15758 (111 no. 16).

C. draws attention to three exceptional Greek texts dated to the late 2nd/3rd cent. A.D. which are certainly Christian on account of their Gnostic (Valentinian) formulas (texts and Italian translations): VI 15874 (114 [b]); VI 15884 (*SEG* LI 1437; 113/114 [a]; ph.; epigram [dated to the 4th cent. by P.McKechnie (not mentioned by C.): see *SEG* LI]); *SEG* XVI 603 (XLVIII 1292*; 115 [c]; epigram; ph.); for the Valentinian connotations in the latter two texts see also E.Thomasson, *The Spiritual Seed. The Church of the 'Valentinians'* (Leiden-Boston 2006) 350-353 (texts and translations).

Following P.Lampe in his study *SEG* XVI 603 (see *SEG* XLVII 1500), C. argues that early Christianity in Rome consisted of minorities, i.e., of various church houses with different theological orientation. Only with the consolidation of a hierarchically organized Church with an 'orthodox' doctrine in the course of the 3rd cent. does a properly Christian epigraphy emerge recognizable by fixed formulas (notably pax/εἰρήνη [for this and other expressions see *SEG* XLVIII 1295 sub (2)]) and the absence, in 80% of the cases, of references to a family relationship between dedicants and deceased (contrary to practice in the West outside Rome). [The references to *SEG*-nos. in small font between square brackets concern previous studies by C.Carletti; three others went unnoticed in *SEG* so far: '"Epigrafia cristiana" - "epigrafia dei cristiani": alle origini della terza età dell'epigrafia', in *La terza età di epigrafia. Colloquio AIEGL-Borghesi '86* (Faenza 1988) 115-135; 'Nascita e sviluppo del formulario epigrafico cristiano: prassi e ideologia', in I.Di Stefano Manzella (ed.), *op.cit.* 143-164; 'L'arca di Noè: ovvero la Chiesa di Callisto e l'uniformità della "morte scritta"', *Antiquité Tardive* 9 (2001) 97-102, Tybout].

In other contributions to the same volume early Christian Latin and Greek inscriptions are mentioned or briefly discussed in passing; we single out those of L.Spera on the origins of the cemetery of Praetextatus (185-214, especially 199/200 and 209-212; ph. of V 14972, 15053 a, 15055, 15096, 15118, 15123, and 15440) and A.Rocco on the oldest area of the catacomb of Novatianus (215-236, especially 231-234; ph. of the following texts: VII 20334/20335, 20338/20339, 20344, 20348, 20352, 20386, 20402, 20405, 20414, 20433, 20459, 20470/20471, 20507, 20534, and 20586).

1129. Rome. Christian epigraphy: conceptions of death and afterlife. J.Dresken-Weiland, *RQA* 101 (2006) 289-312, reports on a systematic investigation of 600 inscriptions from Rome, 227 from Italy except Rome (Milan and Vercelli; Aquileia; Sicily) and 95 from Africa which shed light on the conceptions of death and afterlife of 'ordinary Christians' from the 3rd to the 6th cent. A.D. The results are summarized in tabular surveys for each region, with specification of the following motifs: eternal life; resurrection; community with God or the saints; intercession for the living or the dead; other wishes for the deceased; invocation of God; refrigerium; judgement; sorrow. The bulk of the texts are in Latin. Some Greek expressions are adduced in the section on 'Formular und Aussagen über ein Leben nach dem Tod seit dem 3. Jh.' (294-297, concerning inscriptions from Rome): ἐν Θεῷ/in Deo (3rd cent.), which in the 4th cent. gives way to in XP/in Cristo (also ζαεῖν ἐν Θεῷ/vivere in Deo/vivere in XP); 3rd/4th cent.: wishes for the πνεῦμα/spiritus (sanctus/bonus), less frequently ψυχή, of the deceased; afterlife μετὰ τῶν ἁγίων/inter sanctis (sanctos, santos)/cum sanctis. In the section on Sicily (307-309) on 308 a German translation of *IG* XIV 531 (S.L.Agnello, *Silloge di iscrizioni paleocristiane di Sicilia* [Rome 1953] 47; epitaph of Βονιφάτιος from Katane), adduced for its individual formulas, inter alia the deceased's qualification of himself as a sinner (L. 6: ἁμαρτωλός) and the concept of justice in ἡ ἐκ τοῦ βίου ἐπὶ τὴν δικαιωσύνην μεταβολή (LL. 8/9).

D.-W.'s study is part of a larger project ('Mors secundum Epigrammata Christiana Antiqua') conducted at the University of Regensburg, also including Christian inscriptions from the Balkans, Asia Minor and Gaul which will be dealt with in separate publications. [See now ead., 'Vorstellung von Tod und Jenseits im Spiegel der christlichen Grabinschriften der Oikumene', *AntTard* 15 (2007) 285-302, Tybout].

1130. Rome. Jewry: the Jewish community. S.Cappelletti, *The Jewish Community of Rome from the Second Century B.C. to the Third Century C.E.* (Leiden-Boston 2006), makes frequent use of the epigraphical evidence collected in *JIWE* II. The inscriptions - almost all epitaphs from catacombs dated to the 3rd/4th cent. A.D. - are analyzed in a special section (177-191), with comment on **1)** language: 75% Greek against 20% Latin (some bilinguals and one trilingual; very few texts partly in Hebrew or Aramaic; occasional transliterations, for which see also our lemma no. 1131), testifying to a mixed but largely Greek speaking community. Greek was probably used in liturgy; its importance in ritual is born out by quotations from the Bible (mostly approximate, but cf. *JIWE* II 588 for λάβε εὐλογία⟨ν⟩, a literal quotation from 2 *Kings* 5.15); **2)** contents: formulas are used in Greek, not in Latin inscriptions (with the exception of hic pausat/hic requiescit, a translation of ἐνθάδε κεῖται); also frequent: ἐν εἰρήνῃ ἡ κοίμησις αὐτοῦ (μετὰ τῶν δικαίων/τῶν ὁσίων); also typical of Jewish epigraphy are ὅσιος and some epithets underlining love for the community (φιλόλαος, φιλοσυνάγωγος) or the Law (φιλέντολος, φιλόνομος; cf. also ἀμίαντος, εὐδίδακτος); other terms are shared with non-Jewish texts (θάρσει, οὐδεὶς ἀθάνατος, γλυκύτατος, ἡδύς, φίλανδρος and related composites; Latin epitaphs are more similar to Christian and pagan ones than Greek texts). Occupations are rare (ἀρχίατρος, ἔνπορος, ζωγράφος; no civil or military offices) and defy socio-economic analysis, which is 'in some ways, meaningful: according to the inscriptions, the primary inter-

est of Roman Jews was not to integrate with Roman society, but to preserve their own cultural and religious identity' (191).

Inscriptions from Rome and elsewhere are discussed also in other sections, mainly in those concerning the organisation of the community: see especially 9-16 (offices on record in Rome: ἀρχισυνάγωγος; ἄρχων πάσης τιμῆς; γερουσιάρχης/ἀρχιγερουσιάρχης [the γερουσία implied is either that of a synagogue or a central assembly]; ἐξάρχων; φροντιστής; pater/mater synagogae; B. reviews previous opinions on the meaning of these titles to conclude that in the absence of other evidence much is pure speculation), 26-30 (analysis of *JIWE* II 24 and 176, both possible but very uncertain attestations of the title πρεσβύτερος, on record e.g. in *JIWE* I 181 from Elche), and 193-198 (summary and conclusions; discussion of the terms πολίτευμα, συναγωγή and προσευχή, the latter two denoting the community [people] and the synagogue [building], respectively; different trends in Rome - integration on the one side and preservation of Jewish customs on the other - may depend on a lack of central authority). On 59 brief remarks on proselytes and 'Judaizers'; on 63/64 on the provenance of Jews (mainly eastern Mediterranean and Africa). Indices of Jewish and non-Jewish inscriptions [the latter category is here strangely referred to as 'Greek and Latin Inscriptions', Tybout] on 229-232.

1131. Rome. Jewry: inscriptions in transliteration. S.Cappelletti, *Bulletin of Judaeo-Greek Studies* 39 (2006) 28-34, studies two cases of transliteration in Jewish epitaphs from Rome: *JIWE* II 352 (*CIJ* 262; Latin epitaph with two Greek formulas in Latin letters: En hirene e cymesis autoes; euode) and 335 (*CIJ* 248; Latin epitaph in Greek letters, except for the fully Greek addition ἐν εἰρήνῃ κοίμησίς σου). Underlining that choice of language and alphabet could depend on many factors, she suggests different explanations: in 352 the primary language of the deceased (and her family) was probably Latin; knowledge of Greek, as the language of worship, was secondary. The drafter of 335 was probably bilingual, but used Latin as the primary language; with the use of Greek and of the Greek alphabet also in the Latin part the deceased marked her bilingualism and ethnic (i.e., Jewish) origins and identity,

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1132. Rome. Orientals in Rome in late Antiquity. D.Nuzzo, in *Congressus XIV Arch. Chr.* 537-545, analyses a dossier of 128 Greek (80%), Latin (17%) and bilingual (Greek/Latin; 3%) epitaphs ranging from 345 to 534 A.D. and recording an Oriental provenance of the deceased (i.e., 56% on a total of 230 texts recording a foreign provenance; such indications are highly exceptional - the corpus of 4th-6th cent. Roman epitaphs consists of ca. 40,000 texts - and consequently cannot serve as an indicator of the ethnic composition of the population); 82% of this dossier has unequivocally identifiable places of origin, mostly a city (50; 7 times Syrian Antiochia; 6 times Constantinople) or a κώμη (21: 19 in Syria/Palaestina; 2 in Egypt), occasionally a χωρίον. Asia Minor and the Syro-Palestinian region are at the top with 44 examples each; among the provinces recorded Galatia (14; cf. *SEG* XXXII 1067) and Syria Coele (20; cf. *SEG* XXXII 1064) prevail. Less precise indications are Γραικός (*ICUR* 19820; cf. Graecus in 3455; the ethnic may refer to any Greek-speaking region, including thoroughly Hellenized areas in the west), Μικρὰ Ἀσία (*ICUR* 11697) and Ἀνατολικός (= Syrian; *ICUR*

5688 = *SEG* XXXII 1065 app.cr.). Few texts yield information on family relationships (e.g. *ICUR* 4032 erected by a couple of Αἰγύπτιοι for their son) or professions, inter alia δομέστιχος, ἡνίοχος, οἰνοφόρος, προβοκάτωρ Καίσαρος, σιρικοποιός, protector and silentiarius; τριβ(οῦνος) Κοπριθέως (*ICUR* 4973; cf. *SEG* XXXII 1062) may be equivalent to tribunus numeri Copretheensium, a member of the army superior to milites and praepositi; ecclesiastical ranks are equally rare (inter alia a priest - πρόπολος Χριστοῦ - from πόλις Βαβυλῶνος in the epigram *ICUR* 15868: either the city in Egypt founded by Trajan or the Babylon mentioned in the Apocalypse).

1133. Rome (area of: Via Appia. Capo di Bove). Hommage to (Annia) Regilla, ca. 160 A.D. Marble plaque built into the pavement of room 10 of the thermal complex. Ed.pr. B.Mazzotta, in C.Angelelli (ed.), *Atti del XI colloquio dell'Associazione italiana per lo studio e la conservazione del mosaico con il patrocinio del Ministero per i Beni e le Attività Culturali, Ancona, 16-19 febbraio 2005* (Tivoli 2006) 369/370 (ph.); cf. A.Cirillo, *ibid.* 386/387; cf. M.-Y.Perrin, *An.Ép.* (2006) [2009] no. 193: 'Ρήγιλλα | τὸ φῶς τῆς | οἰκίας | ------?

Ῥήγιλλα is Annia Regilla, wife of Herodes Atticus, who is known to have possessed a large estate in the neighbourhood; the expression τὸ φῶς τῆς οἰκίας, applied to Annia Regilla, is already on record in the bilingual text *CIL* VI 1342 + 31635 (*CIG* 6184; *IG* XIV 1391; *IGR* I 193; *IGUR* 340; *ILS* 2930), P., who adds: 'L'examen de cette importante découverte mérite d'être poursuivi'. [For Regilla and Herodes Atticus see now S.B.Pomeroy, *The Murders of Regilla. A Case of Domestic Violence in Antiquity* (Cambridge, Mass./London 2007), with the critical review of W.Ameling, *Sehepunkte* 8.5 (2008) 1-4, Pleket].

1134. Rome. Honorary inscription for the pantomime L. Aurelius Apolaustus Memphius senior, 199 A.D. *CIL* XIV 4254 (*ILS* 5191; A.E.Gordon, *Album of dated Latin inscriptions. Rome and the neighborhood, A.D. 100-199* [Berkeley-Los Angeles 1964] 175-179). Two Latin inscriptions on the same base now in the Museo Nazionale Romano, honoring the pantomime mentioned in the heading: pantomimo hieronicae ter. J.-Y.Strasser, *Historia* 55 (2006) 317-319, points out that the base also carries Greek inscriptions, now practically illegible. He refers to G.Kolbe's text in W.Altmann, *Die römischen Grabaltäre der Kaiserzeit* (Berlin 1905) 241. There are six monumental wreaths sculpted on one line, each with an inscription.

Ἡρα[κλ]εῖ Ὀρέστηṇ	Τυμπανιστ(αῖς) δ̣ι̣ὰ πάντω[ν]	Τρωάσιν Β̣ά[κ]χαις
Ἱπ̣π̣[ο]λ̣ύ̣[τ]ω̣ [δ]ιὰ πάν̣[των]	Λ Ι Ι [.] Ι [. . .] Δ [- -]	[- - - - -] [- - - - -]

The pantomime had danced and won in libretti based on works of Euripides (*Bakchai, Herakles, Hippolytos, Orestes, Trojan Women*) and Sophokles (*Tympanistai*).

In another inscription erected for the same Apolaustus (*CIL* VI 10117; *ILS* 5190; Vidman, *SIRIS* 425) the honorand is called hieronicae, coronato et ton dia panton. Although he is just a simple hieronica, the base on which this text is engraved, carries three laurel wreaths. S. argues that these wreaths correspond to hieronicae ter in *CIL* XIV 4254 and that the six wreaths, described by Kolbe, refer to three victories in tragedy and to three in the διὰ πάντων. This confirms Strasser's theory, according to which in the regular events of sacred crown-games the actors had to perform in two pieces, whereas the διὰ πάντων was decided on the basis of one performance. For the διὰ πάντων see our lemma no. 2152.

1135. Rome. Dedication to the (Syrian) gods, ca. 150-200 A.D. *IGUR* 109 (*SEG* XLV 1469*; *CIL* VI 36804). G.Schörner, in *Impact of Imperial Rome* 145/146, adduces this text as a testimony of Oriental influence on sacrificial ritual in Rome; for the details of this ritual S. follows the interpretation of J.Scheid (see *SEG* XLV).

1136. Rome. Dedication to Helios Mithras, 180-220 A.D. *IG* XIV 998 (*IGUR* 125; *IGR* I 79; *CIG* 6012). White marble altar with mouldings above and below; relief decoration: on the left side a gutus, on the right side a patera; now in the collection of Marion Holdsworth in Cape-Town, South Africa. R.Gordon, *Epigraphica* 68 (2006) 155-194 (ph.; translation), identifies the dedication on this altar with *IG* XIV 998 (text based on a manuscript by Antonio Francesco Gori in the Biblioteca Marucelliana in Florence) and argues that doubts concerning its authenticity should be abandoned.

Ἡλίῳ Μίθρᾳ | ἀστροβροντο|δαίμονι | Ναβαρζῃ | Εὔτυχος δῶρον

Dated by G. on the basis of the lettering and the style of the relief decoration (undated in previous editions) ‖ 2-4. ἀστροβρόντ⟨ῳ⟩ | δ(α)ίμονι | Ναβάρδῃ, previous editions; ἀστροβροντοδαίμων ('divine lord of stars and thunder'): previously unattested, but cf. ἀρχιδαίμων, βαρυδαίμων and other compound divine epithets on record in papyri; the closest analogy is βροντοκεραυνοπάτωρ; the word ἀστροβρόντης, known from *IG* XIV 998 only, should be deleted in the lexica, G., with ample comment on the cosmic power of Mithras (κοσμοκράτωρ) and his assimilation to Ζεύς, Ἥλιος, Σάραπις and Φάνης in papyri and inscriptions from Rome and elsewhere ‖ G. comments on the early records of the inscription, first copied by Giovanni Battista Doni (who read Δ instead of Z in the (indeclinable) epithet Ναβαρζῃ, on record in other sources - an error perpetuated in all later editions) in the late 1620s or early 1630s; Doni's text was copied by Antonio Francesco Gori in his notebooks and later included in the printed edition *I.B. Donii -- inscriptiones antiquae nunc primum editae* (Florence 1731) no. 33 (where he 'corrected' O in L. 2 in fine into Ω). Reconstruction of the history of the stone: it was found shortly after the flood in 1598 in a Trasteveran garden by the river (probably that of the Sabuntiani family), where a mithraeum may be localized (cf. *IG* XIV 997 = *IGUR* 124 and *IG* XIV 98* - a falsum yet compiled from genuine elements); it came to Paris, then to Chislehurst (Kent) in the 19th cent., and into the property of the Holdsworth family in the 1930s, who took it with them on their emigration to South Africa in 1948.

1137. Rome. Funerary epigram, 2nd/3rd (late 2nd?) cent. A.D. *IGUR* 1378; *GV* 993. F.Mosino, *MEP* 11 (2006) 181 (text; Italian translation), draws attention to the hapax πυροελκής ('which provokes inflamed wounds'): a medical term reflecting the attentive diagnosis of a physician when the deceased suffered from pestilence (from which he recovered; L. 1: ἄθλιος ἐκπροφυγὼν λοιμοῦ πυροελκέος ὁρμήν; probably the plague raging from 165 to 180 A.D.); he eventually died from a disease of liver and lungs (L. 3: ἥπατι γὰρ βληχρῷ καὶ πλεύμονι σῶμα μαρανθείς).

1138. Rome. Funerary epigram for Prote, 3rd cent. A.D. *IG* XIV 1973; *IGUR* 1146; *GV* 1830. E.Cairon, *REG* 116 (2006) 776-781 (text; French translation), examines the eschatological concepts in Πρώτη's epigram: μακάρων νῆσοι (rare; not before the Hellenistic period; not for ἥρωες but for pious, righteous people: see *GV* 2061 [Rome]); Ἠλύσια πεδία; αὐγαὶ καθαραί; πλησίον Ὀλύμπου. She also analyzes the character of Prote's life in the afterworld: θαλίη πολλή ('abondance', 'festin'); ἄνθεα μαλακά; κακῶν ἔκτοσθεν ἁπάντων; not disturbed by χειμών, καῦμα, νοῦσος, πίνη, δίψος (parallels for the [absence of] thirst of the deceased: *IG* XIV 638 [ψυχρὸν ὕδωρ from the λίμνη τῆς Μνημοσύνης]; the ψυχρὸν ὕδωρ of Osiris in various epigrams from Egypt and Rome). The combination of five evils in Prote's epigram is exceptional. C. refers to *Revelation* 7.16 and wonders whether we have Christian influence ('On peut le suggérer'; 780).

1139-1156. Rome. Epitaphs (graffiti) in the Catacomb of Commodilla, 350-500 A.D. A.Rocco, *Le iscrizioni 'a nastro' nel Cimitero di Commodilla a Roma* (Atti della Pontificia Accademia Romana di Archeologia, Serie III, Memorie in-8°, 6; Rome 2005 [2006]) 259-445, (re)publishes 172 epitaphs (texts on 283-361) drawn in the fresh mortar near the loculus slabs of the Catacomb of Commodilla (Via Ostiense); these graffiti, in Latin for the greater part, range between the mid 4th and the late 5th cent. A.D.; they make up ca. 50% of the inscriptions found in the catacomb. R. offers detailed information on the catacomb, and observations on the technicalities of writing, lettering (actuaria, cursive, uncial [with frequent ligatures, which we do not indicate individually]), language (Greek is used to express 'la volontà di conformarsi all'originario carattere greco della Chiesa' [371/372] rather than being spoken by native speakers), onomastics (only three Greek names: Θεόδωρος, Μεθερένη(ς?) and Παράμων), formulas, Christian symbols, figural elements and the connection of some texts with objects pressed into the mortar like ivory puppets, fragments of brick, glass or marble, shells, lamps, etc. Indices and Concordances, notably with *ICUR* II and B.Bagatti, *Il cimitero di Commodilla, o dei martiri Felice ed Adautto presso la via Ostiense* (Vatican City 1936) [henceforth: B.]. R.'s readings are based on autopsy, with very few exceptions; progress in reading is considerable compared to *ICUR* II and B.; we do not record the texts of these and (very occasionally) other previous editions, invariably in majuscules and now superseded. We give the Greek texts (including one Latin/Greek bilingual: our lemma no. 1147) and the Latin texts in Greek letters, omitting those which offer merely Christian symbols (christograms; monogrammatic crosses). Inedita are few and insignificant: see our lemmata nos. 1140 and 1146; we omit the inconspicuous fragment

no. 68. [We do not note which single letters are written sinistrorsum; in her texts R. confusingly marks them by double brackets, e.g. ((v))]. Cf. also M.-Y.Perrin, *An.Ép.* (2006) [2009] nos. 197-216 (selection of texts).

1139: 283/284 no. 1 (dr.). **Epitaph(s?) of -anes (and S[--] or E[--]?).** B. p. 70.

[---]άνης νεο[---] | two lines, each with an incomplete christogram | ἔνθα κατάκιτε Ϲ̣[---]

Probably two texts: the end of one (L. 1) and the beginning of another epitaph (L. 4), R. ‖ 1. name: e.g. [᾿Αντιφ]άνης, [᾿Επιφ]άνης, [᾿Ιο]άνης, [Σωσ]άνης [Τεοφ]άνης [rather [Θεοφ]άνης], [Τιγρ]ά-νης, or the transcription of a cognomen like Anesis or Annes; e.g. νεο[φώτιστος], R. ‖ 4. beginning of name: C or E, R.

1140: 286 no. 5 (dr.). **Epitaph of Sergi[--]:** Σεργι[-----------]I[----]NAXI

Traces of letters after I; probably Σέργιος, R. ‖ [It is unclear whether the two fragments belong to one text; though they seem to be written on the same level, R.'s text presents them on two lines, Tybout].

1141: 287/288 no. 7 (ph.; dr.). **Epitaph of John.** *ICUR* II 6402; B. p. 71.

᾿Ενθάδε κῖτε | ᾿Ιουάννυς

2. ᾿Ιουάνν(ο)υς for ᾿Ιωάννης, R.

1142: 294/295 no. 19 (ph.; dr.). **Name or acclamation?** *ICUR* II 6405; B. p. 74.

Μεθερένης

Either the acclamation μετ' εἰρήνης or a name derived from it (either a nominative or a genitive of Μεθερένη), R.

1143: 311 no. 50. **Epitaph of Paramon.** *ICUR* II 6406; B. p. 61: Παράμων

The text, which could not be verified, is based on *ICUR*; unparalleled name, but cf. Παράμμων, Παραμόνα, Παράμονος, Πάραμος, R.

1144: 311/312 no. 51. **Epitaph of Valentinus.** *ICUR* II 6409; B. p. 61: Βαλετινο

Either Βαλετῖνο(ς) (transcription of Latin Vale(n)tinus) or Βαλετίνο (for Βαλετίνῳ), R.

1145: 315/316 no. 61 (dr.), **Epitaph of Gaudenti(u)s.** *ICUR* II 6397; B. p. 62.

Γαυδ|έντιυς | Γαυδέντις

1. The last two letters are Latin ones ‖ repetition of names, probably with apotropaic intention, is a frequent phenomenon in this category of inscriptions (cf. also our lemmata nos. 1147 and 1155), R.

1146: 316/317 no. 63 (dr.). **Fragment:** Η ΕΙΦΦ πρό

1147: 317/318 no. 65 (dr.). **Epitaph of Bonifati(u)s.** *ICUR* II 6155; B. p. 62.

Bonifatis | Bonis fatis ἐτῶν [--] | christogram

Repetition of the name with a word-play, probably with apotropaic intention (cf. our lemmata nos. 1145 and 1155), R.

1148: 323/324 no. 75 (ph.; dr.). **Epitaph of Fortuna and Muscula.** *ICUR* II 6395; B. p. 68: Φο⟨ρ⟩τοῦνα Βασσιανότι|ς | καὶ Μούσκουλα ἐν[--]

1. ΦΟΥΤΟΥΝΑ, graffito ‖ 2-3. Βασσιανότις: 'È il genitivo della traslitterazione Βασσιανός del cognome latino *Bassianus*. Probabilmente si tratta del patronimico della defunta', R. [non intelleximus, Tybout; an error may have slipped into the reading of this name, Perrin (no. 206)] ‖ transcription of the Latin cognomen Musc(u)la, R. ‖ [3. ἔν[θα or ἐν[θάδε κατάκεινται], Chaniotis].

1149: 325 no. 79 (dr.). **Epitaph of Sabina.** *ICUR* II 6411; B. p. 69.

᾿Ηλέ|υισον τῆς ψυνχῆς Σαβῖνα

᾿Ηλέ|υισον for ἐλέησον.

1150: 328 no. 86 (dr.). **Fragment.** B. p. 76: κῖτ[ε ---]

1151: 331 no. 91 (dr.). **Epitaph of Octav[--].** B. p. 76.

῎Ενθα κῖτε ᾿Οκταβ̣[--] | ἔ|ζ|ησεν [--]

1. ᾿Οκταβ[ίλλα] or ᾿Οκτάβ[ιος], R..

1152: 336 no. 99 (dr.). **Fragment.** B. p. 87: Τόπος [---]

1153: 351/352 no. 145 (dr.). **Epitaph of Cresconi(u)s.** B. p. 95.

[--- ἐνθ]άδε κεῖται Κρισ|κῶνις

Transcription of the Latin cognomen Cresconius, R.

1154: 357 no. 165 (dr.). **Epitaph of Rufina.** B. p. 96.

Τόπος [.]ου[---]ιου μηνὶ [---] ιδʹ Ῥουφῖνα | X | ΟΘ[-------------- ψ]υχῆς [.]

1. The numeral 14 indicates the day of death; the month's name is lost, R.; Ῥουφῖνα: monogrammatic cross between Y and Φ and at the end.

1155: 359 no. 169. **Epitaph of Soustos (Xystos).** B. p. 96: Σοῦστος | Σοῦστος

Transcription of the Latin cognomen Xystus (Ξυστός), R. || for the repetition of the name cf. our lemmata nos. 1145 and 1147.

1156: 360/361 no. 172 (ph.; dr.). **Epitaph of Theodoros Aionios.** *ICUR* II 6400; B. p. 97. We give the reading of Perrin (no. 216).

Θεόδωρος Αἰώνιος ἀπέθανεν | τῇ ιʹ μιᾷ κ(α)λ(ανδῶν) | τῇ πρὸ δέκα μιᾶς κ(αλανδῶν) Δεκεμ|βρί|ων ΕΙ[.] Δονάτου

The order in which the lines are written is unclear; R. reads the graffito from bottom to top, first the left, then the right section; LL. 3-5 are written at left above L. 1; L. 6 is written at right above L. 2; we have either two epitaphs: one of Theodoros (with the date of LL. 3-5), the other of Δονᾶτος (with the date of L. 2) or Δονάτου is the patronymic of Theodoros (ΕΙ being an error or a phonetic spelling of υἱός; L. 3: repetition of the date left incomplete in L. 2), R.; S.Follet apud Perrin suggests that L. 3 was written to make explicit what was unclear and abridged in L. 2; the 11th day before the Calendae of December = 21 November, Perrin || 3-5. τῇ πρὸ δέκα μιᾶς | Δεκεμ|βρί|ων, R.; no line division after μιᾶς (corr. P.) || 6. perhaps ἐπ̣[ὶ] Δονάτου, S.Follet apud Perrin.

1157. Rome. Invocation of two saints, shortly after the mid 6th cent. A.D. Inscription in the center of the vault of the Porta Appia (Θεοῦ χάρις· | ἅγιε Κώνον, | ἅγιε Γεώργι; large Greek cross in the center). E.Russo, *JÖAI* 75 (2006) 259 (ph.; text in majuscules), argues that this text should be assigned to the time of the reconquest of Rome by Justinian II's general Narses (shortly after the mid 6th cent. A.D.) rather than to the reign of Honorius.

1158. Sant'Oreste. Stamps on a Rhodian amphora, 210-183 B.C. Intact Rhodian amphora with two rectangular stamps on the handles; now in a private collection in the 'paese di S.Oreste' (local provenance). Ed.pr. P.Bosio, in [various authors], *Sant'Oreste e il suo territorio* (Soveria Mannelli 2003) 98 (ph.): **A:** Ἐπὶ Κλευκρά|τευς, | Πανάμου δευτέρου; **B:** Σωκράτευς torch. [The date indicated in the heading is based on the chronology of V.Grace, which corresponds to 194-172 B.C. according to the 'Finkielsztejn chronology', Tybout].

1159. Spina. Graffito on an Attic bell-krater, ca. 400 B.C. Graffito under the foot of an Attic bell-krater now in the museum of Ferrara. F.Curti, in *La céramique attique du IV siècle en Méditerranée occidental* (Naples 2000) 30/31, and id., *La bottega del pittore di Meleagro* (Rome 2001) 73/74 no. 2, argues that the graffito reads φόρμιον, i.e., 'basket', used punningly. Non vidimus; see A.W.Johnston, *Trademarks Addenda* (cf. our lemma no. 2148) 19, who points out that an owner's name (Φορμίōν) is a 'more mundane interpretation'.

1160. Terina. Testament (or donation) recording division of property, 4th/3rd cent. B.C. *IGDGG* II 98 (*SEG* IV 73; XLI 886*). G.Manganaro Perrone, *RFIC* 134 (2006) 130/131 (cf. our lemma no. 1161), briefly comments on clauses in this document on the basis of a slightly revised text of LL. 1-9 and LL. 13-17 (Italian translation). [In his text, M.P. without accounting for the existence of LL. 10-12, prints - - | - - after L. 9, as if two lines are missing, then presents LL. 13-17 as LL. 12-16; we retain the line numbering of *IGDGG* II and record *IGDGG*'s readings in the app.cr., Tybout]. See also id., *RFIC* 135 (2007) 276, for another restoration of L. 5 initio which we incorporated in the text below.

[--------------------------------] τὸ δὲ ἥμισον
[τᾶς γ]ᾶς • Πο • Φιλύλλαι Κ[όνōνος, ἔτι δὲ]
[καὶ μ]νᾶς ἴκοσι καὶ Δίαι Κόνōν[ος μνᾶς]
4 [δεκαπέ]ντε, τὰ δ' ἄλλα τᾶι γενεᾶι κ[ὰτ τάδε]·
[Ξα • Ἀ]στοκρέτει • Ἱστιαίω • πάντων [τῶν ἐπιπό]-
[λων • (?) Ξ]α • Φιλότατι • Ἱστιαίω • τᾶς τρίτας μ[οίρας (?) τρί]-
[τον, τὸ] δέ ἥμισον • ⟨γ⟩ᾶς • Ξα • Νικυλῖ Ἱστιαίω • [τὼς]
8 [δὲ πω]λήσαντας τὰ ὑπάρχοντα πάν[τα ἐν]
[τᾶι πό]λι τὰς οἰκίας φυλάσσεν τῶι παι[δίωι ---]

13 [---------] πολησάντω· ἐ[πακόοι ------]
[--------ε]ὺς • Ωλ • Νίκαιος • Ξα • Κλευ[------]
[----------] Φίλυλλος • Κι • Φιλωνίδας • Α[-----]
16 [----------]σιτων • Τι • Εὐφρονίδα[ς ------]
[---------ι]ππος • ΕΤΑΝ • Πη • Ἀλέ[------]

1-2. [ἥμισ|ον τ]ᾶς, *IGDGG* II || 2-3. Κ[όνōνος ἀργυ|ρίω μ]νᾶς, *IGDGG* II || 5. [Ἀρι]στοκρέτει, M.P. (2006), following previous editions; [Ξα • Ἀ]στοκρέτει (Ἀστοκρέτης: variant of Ἀστοκράτης; cf. also Ἀστύκρατης), M.P. (2007); considering his earlier compliance with the old restoration 'un altro esempio dell'insidia che può costituire per l'epigrafista un'integrazione "consecrata" fin dalla prima edizione', M.P. (2007) on 276-278 repeats his new restorations in LL. 7/8 of the Selinuntian dedication *IG* XIV 268 (dr.; *Syll.*[3] 1122; *IGDS* 78; Arena I 53 and I[2] p. 104; see *SEG* XLIX 1328* for M.P.'s restoration; cf. L 989 and LIII 1030 [4]) as yet another example of a late remedy to this malheur || 5-6. [τὰ ἐπιπό|λαι]α, *IGDGG* II || 6-7. μ[οίρας τὸ πᾶν, τὸ] δὲ ἥμισσον • τᾶς •, *IGDGG* II || 7-8. [τὼ|ς δὲ πω]λήσαντας, *IGDGG* II || 9-13. παι[δίωι μέ|χρ' ἐς τὰ]ν ἁλικίαν μόληι· ἃ τόκα ἐγγύω[ν δέηι ἀπο|τιμᾶν τ]ὸν πρύτανιν τὠργυρίω τῶ ἀ[ξιό|χρεω δρ]αχ(μῶν) • νʹ • εἰ δ' ἃ δοκῆι αὐτοῖς τὸ π[αιδίον τόκ'] εἰᾶι πωλῆν, πωλησάντω· Ε[----], *IGDGG* II.

1161. Terina (?). Demotic and name on a bronze ball, undated. *SEG* XLV 1424 (under unknown provenance). Small bronze ball in the Archaeological Museum P. Orsi at Syracuse. Now fully published by G.Manganaro Perrone, *RFIC* 134 (2006) 129-139 (ph.).

Ξα | Σαΐσκος | Πολυξένου

3. Πολυξένω {ι}, *SEG* (L. Dubois), with Manganaro's reading of 1995 (Πολυξένωι) in the app.cr. || the object probably comes from Terina in view of the demotic Ξα, which is also found in a bronze tablet from that place (*IGDGG* II 98; 4th/3rd cent. B.C.; see our lemma no. 1160); this tablet, now in the Museum of Reggio Calabria, was first brought to the Museum in Syracuse from Terina by Paulo Orsi; our ball probably entered the Museum on the same occasion; another bronze tablet, assigned to Kaulonia, has the demotic Ξαν (*IGDGG* II 100; Arena IV 52; *LSAG*² 261 no. 29; *SEG* IV 71; XXXIX 1045; LI 1409; 6th/5th cent. B.C.), M., who discusses the other documents from Magna Graecia recording sigla for civic subdivisions [for references see *SEG* LI 1411].

1162. Velia. Οὖλις in Velia and Massalia. J.-P.Morel, 'De Marseille à Velia: problèmes phocéens', *CRAI* (2006) 1723-1782, returns to the problems concerning the Phokaian roots and common identity of Velia and Massalia (cf. inter alia *SEG* L 1071). On 1776-1780 he discusses, again, *I.Velia* 20 (recording an Οὖλις ἰατρομ[άντις] Ἀπόλλω[νος]), 21 (ph.; bust of Παρμενείδης Πύρητος Οὐλιάδης φυσικός), and 22-24 (ph. of 24; *SEG* XLVIII 1302*; inscriptions for three ἰατροὶ φώλαρχοι each called Οὖλις). He argues that Οὖλις, though like the gentilice (or second name) Οὐλιάδης related to Οὔλιος (epiklesis of a healing Ἀπόλλων) is 'un nom phocéen fort banal', not specifically connected with eminent physicians or otherwise illustrious persons. It is borne by ordinary people ten times on vases dedicated in the sanctuary of L'Acapte near Olbia dependent on Massalia (*IGF* 68; *SEG* XXXVIII 1035; dr. of 68 [5]), and also in the letter from Massalia *IGF* 4 (*SEG* LIV 983); *I.Velia* 35 (*SEG* LI 1456) possibly also records an Οὖλις; a Flavia Uliades is on record in a Latin epitaph from Massalia. M. refers to his three earlier discussions of the subject: see *SEG* L 1071, the study in *Damarato* mentioned *ibid.* on p. 355, and '"Oulis" à Velia: l'hypothèse phocéenne', in L.Breglia, M.Lupi (edd.), *Da Elea a Samo. Filosofi e politici di fronte all'impero ateniese. Atti del Convegno di Studi (Santa Maria Capua Vetere 2003)* (Naples 2005) 31-47; see also the comments of L.Vecchio: the study summarized in *SEG* LIII 1114, and pp. 388-391 in his survey of the epigraphic evidence from Velia mentioned in *SEG* LV 1073 bis. [M. does not incorporate the pertinent comments by O.Masson, inter alia on Οὐλιάδης not being a 'gentilice or second name': see *SEG* XXXVIII 1996 bis]. In the section on the cults in the *CRAI*-article (1764-1773) there is a brief reference to dedications of kylikes to Ἀθηνᾶ (1766; dr.: see *SEG* L 1071 in fine).

1162 bis. Velia. Epitaph of Nika, ca. 320 B.C. *I.Velia* 31 (*IG* XIV 659; *SEG* XXIX 1024). F.Hildebrandt, *Namenstelen* 263 no. 92 (ph.), describes in detail the monument, which he dates to ca. 320 B.C., and provides a majuscule text of this Attic 'Stele of Nikastes'. [In fact, the text reads Νίκας τῆς Ζωΐλ[ου], Papazarkadas].

1163. Velia (area of: Frittolo). Signature and indication of contents on a medicine bottle, 3rd/2nd cent. B.C. Small terracotta vase of non-local clay with two decorative handles not for use; black glaze in the upper section; inscription in a rectangular frame with arched ends, stamped on the belly before firing; found in 1953 in Frittolo, now in the depot of the Soprintendenza dei Beni Archeologici per le Province di Salerno, Avellino e Benevento. Ed.pr. L.Vecchio, *PP* 61 (2006) 373-387 (ph.); cf. also id., in *Atti del quarantacinquesimo convegno di studi sulla Magna Grecia, Taranto - Marina di Ascea 21-25 settembre 2005* (Taranto 2006) 393 (cf. *SEG* LV 1073 bis): Νικία | λίκιον

2. λίκιον for λύκιον; the name of this vegetal extract (collyrium) is derived from Lycia, ed.pr. || mainly on the basis of the study of L.Taborelli and S.M.Marengo (see *SEG* XLVIII 2141) ed.pr. discusses this group of vases, consisting of 33 ceramic and metal objects with the inscription λύκιον (λύκιος, λυκίου) accompanied by the name of the physician (or pharmacist; 15 persons are known) and 21 with indication of the contents only, all on ceramic containers [add *SEG* LIII 1086, from Pompeii]. This is the ninth bottle known for Nikias; its production place cannot be established; the eight other examples come from Sicily (two; one is *IG* XIV 2406 [4 a]), Southern Italy (two; one is *IG* XIV 2406 [4 b]), Bisone (*SEG* XXXV 820), Athens (*Agora* XXIX 1775), Ephesos, and Thessalonike (*SEG* LI 901). The Velia bottle may be connected with the local medical tradition; it was found in a complex identified as an agora, but also, with greater probability, as an Asklepieion.

1164. Vulci. Dipinto on an Attic black-figure amphora, ca. 550 B.C. See our lemma no. 84.

GAUL

1165. Gaul (and Spain). The reception of Greek Hellenistic epigraphy in the West. J.de Hoz, in P.François, P.Moret, S. Péré-Noguès (edd.), *L'Hellénisation en Méditerranée Occidentale au temps des guerres puniques (260-180 av. J.-C.). Actes du Colloque International de Toulouse 31 mars-2 avril 2005* (= *Pallas* 70; Toulouse 2006) 347-364, argues that the conditions for the flourishing of a proper civic epigraphy typical of the Greek poleis in the Hellenistic period (internal communication; manifestation of polis-values) are missing in Gaul and Spain. The bulk of epigraphic production in these regions dates to the Imperial period. De H. presents an overview of earlier Greek inscriptions, especially in the urban centers Massalia and Emporion. Exceptional is a fragmentary honorary decree from Antipolis which may date to the 1st cent. B.C. (*IGF* 81); all earlier texts belong to more 'modest' categories like acclamations on mosaics (e.g. *IGF* 3 from Marseille, late 3rd cent. B.C.: χαῖρε; for this text see also H.Tréziny, *ibid.* 163-186, who collects parallels for this formula, surprisingly rare, on mosaics from Emporion, Iaitas, Morgantina, Panormos, Olynthos and Paphos; non vidimus; cf. J.-C.Decourt, *BE* [2007] no. 573, who adds *IGF* 127 from Saint-Côme, Gard) and on vases (e.g. the twelve skyphoi with the sympotic inscription τῆς ὑγίης from the shipwreck of Grand-Con-

gloué; 110-80 B.C.; *IGF* 46 A 1). Most texts from Emporion also belong to the 'modest' category, but few can be assigned to the Hellenistic period (*EGH* 2.4/5, 7, 13); some mosaic inscriptions (*EGH* 19-22) are dated later than the mid 1st cent. B.C. De H. devotes the larger part of this study to inscriptions on instrumentum domesticum (stamps and to a lesser extent graffiti and dipinti on amphoras and other containers) which he defines as 'industrial epigraphy', underlining the notion that irrespective of wars and conquests the Mediterranean formed 'une zone d'échanges et de contacts dans laquelle se transmettaient des techniques et des usages, dans de nombreux cas en rapport avec d'écriture, et dans laquelle existait toute une série de pratiques épigraphiques liées au commerce et à la manufacture d'origine hellénistique, pratiques qui étaient déjà adoptées en Italie et en Ibérie, avec des adaptations et des particularités, avant 218' (354). The evidence largely consists of marks in Iberian or, for Gaul, in Latin or Iberian (but see some references on 350/351: Rhodian amphora stamps; C. Aristo / Γάϊος Ἀρίστων on amphoras produced in central Italy [cf. e.g. *SEG* XXXIII 325; see also our lemma no. 1075 sub A (4)]; Μάγων on Carthaginian amphoras also found in Emporion and Olbia; the frequent stamp Νικία on black-glazed vases). Reflections on the interaction of Greek and indigenous epigraphy and on the role of the Greek alphabet in the formation of a Gallo-Greek epigraphy.

1166. Aix-en-Provence. Various inscriptions. F.Mocci, N.Nin (edd.), *Carte archéologique de la Gaule*, vol. 13/4, *Aix-en-Provence, pays d'Aix, Val de Durance* (Paris 2006), reproduce two Greek inscriptions found in the city: 285 no. 91 (*IGF* 47) and 411 no. 347*5 (ph.; *IGF* 49; the provenance from Aix is not perfectly certain). On 412 a reference to *IGF* 48 and 50 (certainly not found in Aix). Cf. J.-C.Decourt, *BE* (2007) no. 572, who considers *IGF* 47 'plutôt comme un monument προπύλαιος qu'érigé pour un défunt héroïsé par la famille propriétaire de la domus, comme le veut J.Gascou'.

1167. Cemenelum (Cimiez in the Maritime Alps). Name on a ceramic fragment, 60-160 A.D. Fragment of a sigillata cup from La Graufesenque (Dragendorf 37); graffito incised after firing; found in the Baths. Ed.pr. A.Grandieux, *Mémoires de l'Institut de Préhistoire et d'Archéologie Alpes Méditerranée* 48 (2006) 39-42. Non vidimus; see F.Gayet, *An.Ép.* (2006) [2009] no. 763: Καπίτων

The cognomen Capito is rare in the Maritime Alps: see *CIL* XII 23 (territory of Vintium [Vence]), ed.pr.

1168. Chevroches (city of the Haedui). Astrological inscription on a sphere, ca. 350-400 A.D. Segment of a copper sphere found during excavations in a depot of metallic objects, buried ca. 350 A.D.; inscription incised in three lines in concentrical circles from outside to inside; the text is divided into twelve compartments, which each contain three names above each other. Edd.pr. F.Deveney, P.Cauderlier, C.Magister-Vernou, *RAE* 55 (2006) 299-306 (ph.; dr.) and *Nouvelles de l'Archéologie* 107 (2007) 27-29 (ph.). Non vidimus; see É.Perrin-Saminadayar and N.Mathieu, *An.Ép.* (2006) [2009] no. 822 (a-l).

A: Θώθ, | Παρθένῳ, | Σεπτέμ(βριος)
B: Φαωφί, | Ζυγῷ, | Ὀκτῶβερ
C: Ἀθύρ, | Σκ⟨ο⟩ρπιῷ, | Νοουέμ(βριος)
D: Χοιάχ, Τοξότῃ | Δεκέμβ(ριο)ς
E: Τυβί, | Αἰγοκέ(ρῳ), | Ἰαν{ο}ουάρ(ιος)
F: Μεχείρ, | Ὑδροχόῳ, | Φεβρουάρ(ιος)
G: Φαμενώθ, | Ἰχθῦσι, | Μάρτιο(ς)
H: Φαρμουθί, | Κριῷ, | Ἀπρείλιος
I: Παχών, | Ταύρῳ, | Μαΐους
J: Παυνί, | Διδύμοι(ς), | Ἰού[νι]ος
K: Ἐπειφ(ί), | Καρκίνῳ, | Ἰούλιος
L: Μεσορή, | Λέοντι, | Αὔγουστ(ος)

Irregular cursive (mu, theta, omega) and lunate (sigma) letters; dated on palaeographical grounds and on the basis of the archaeological context || **C** 2. ΣΚΙΡΠΙΩ, sphere || **H** 3. ΑΠΡΕΙΛΡΣ, edd.pr.; corr. P.-S. || the exterior line gives the Egyptian month, the middle one the corresponding zodiac sign, the interior one the Roman name; in B L. 3 and I L. 3 the names of the months are the Latin ones transcribed in Greek. The object may been an instrument of measurement and calculation enabling an astrologue to draw a celestial map, edd.pr.

1169. Massalia. Cf. our lemma no. 1162.

1170. Saint-Romain-en-Gal (Rhône). Epitaph of Iulia Felicissima Scholastica, Roman Imperial period. *IG* XIV 2487 (*IGF* 147; *CIL* XII 1918). O.Faure-Brac, *Carte archéologique de la Gaule*, vol. 69/1, *Le Rhône* (Paris 2006) 409/410 no. 235*5 (ph.), reproduces this Latin epitaph with Greek nickname Ἱλάρει [i.e., probably Ἱλάρι, vocative of Ἱλάριον, J.-C.Decourt in *IGF*]. Cf. J.-C.Decourt, *BE* (2007) no. 571.

SPAIN

1171. Spain. *Hispania Epigraphica* on CD-Rom. *Hispania Epigraphica 1989-2000 (1 al 10)* (Madrid: Servicio de Publicaciones, 2006). CD-Rom; ISBN 84-95215-53-5.

1172. Spain (and Gaul). The reception of Greek Hellenistic epigraphy in the West. See our lemma no. 1165.

1173. Alcalá de Henares. Christian inscription on a bowl, 350-400 A.D. Hemi-spherical glass bowl broken in four fragments; engraved decoration on the exterior: a frieze with Biblical motifs (inter alia the traditio legis) and a figure of Christ Salvator Triumphans (bottom) with the inscription A Ω at right of the nimbused head. Ed.pr. A.L.Sánchez Montes, S.Rascón Marqués, in *La investigación arqueológica en la época visigoda en la Comunidad de Madrid* (Zona arqueológica 8; Alcalá de Henares 2006) 821-829 (ph.), who argue that the object served ceremonial purposes (commemorative, liturgical, funerary?) and was imported from Rome in the second half of the 4th cent. A.D. Non vidimus; cf. *Hispania Epigraphica* 15 (2006) [2009] no. 255.

1174. Alicante (area of: Tossal de Manises). Dedication (or epitaph?) erected by the sailor Volusius Syntrophos and his crew, 3rd cent. A.D. *SEG* XIX 640 (fragment only); XXXIII 835; XXXIX 1086; *EGH* 11.1. J.Gil, *Habis* 37 (2006) 118, suggests that καί (L. 3) may introduce a sequence of names of the type καὶ ... καὶ ...; ΠΛΑ[--] (L. 3) could be the beginning of a name like Πλάκιος, Πλάνιος or Πλαύτιος (Latin names like the preceding [Ο]ὐολόσιος/Volusius; πλα[νητῶν?], L.Moretti; see *SEG* XXXIII) and ΚΟ (L. 4), if correctly read, could be e.g. a Κοΐντος; cf. *Hispania Epigraphica* 15 (2006) [2009] no. 2.

1175. Saetabis (area of: La Ribera Alta). Epitaph of Hymetos, 2nd cent. A.D. White marble tabula ansata broken left and right; above the inscription fragments of unidentifiable decoration; found on the site of a Roman villa. Ed.pr. J.Corell, *Inscripcions romanes del País Valencià* III. *Saetabis i el seu territori* (Valencia 2006) 143/144 no. 88 (ph.; Spanish translation); cf. S.Armani, *An.Ép.* (2006) [2009] no. 689 and *Hispania Epigraphica* (2006) no. 351, with comment by J.Curbera.

Ὑμητὸς [---] | ὧδε ἐτά[φη] | ἐ̣νιαυτῷ̣[ν] | δεκαοκ̣[τώ]

Dated on palaeographical grounds to the 2nd cent. A.D.; a 3rd or 4th cent. date cannot be excluded, C. || 1. Ὑμητ(τ)ός: cf. the name Imetus in *CIL* II 5878 and in *An.Ép.* (1975) no. 518; in fine a short or abridged patronymic, ed.pr. || 3. or ἐ̣νιαυτο̣[ῦ], C.

LUSITANIA

1176. Lusitania. Corpusculum of Greek inscriptions. M.M.Alves Dias, C.I.S.Gaspar, B.M.Mota, *Epigrafia do território português. Inscrições gregas* (Lisbon 2001), includes 13 texts (stone description; bibliography; text in majuscules and transcription; app.cr.; Portuguese translation; commentary; ph.). We present two texts not previously included in *SEG* in separate lemmata (our nos. 1180 and 2008) and give a comparatio numerorum for the others.

IG		*Inscrições*
XIV	2542	4
SEG		
XL	917	1
XLI	893-895	4-6
	896	9
	897	8
XLII	977-979	10-12
XLVI	1373	2
	1374	4

SEG		*Inscrições*
XLVII	1542	3
L	1085	5
LIV	1010	5
CIL II	2395 c	2
	5171	4
EGH	28.1	2
	30.1	4
	p. 86	

1177. Emerita Augusta. Bilingual (Latin/Greek) funerary inscription, ca. 170-250 A.D. (Pentelic?) marble fragment of a plaque originally consisting of three recessed fields; the fragment preserves the upper right part of the left field and the upper left part of the central field; in the central field the half-figure of a boy supporting an imago clipeata (originally two boys, left and right of the clipeus which contained the portrait of the deceased); D at right of the head (inscription A; originally M left of the head of the boy at right); inscription (B) on the frame of the clipeus; inscription (C) in the left (possibly originally continuing in the right field). Edd.pr. L.Á.Hidalgo Martín, M.P.de Hoz García Bellido, *Mérida. Excavaciones arqueológicas 2003* (Memoria 9; Mérida 2006) 537-559 (in Spanish, with English summary; ph.; dr.). See also *Hispania Epigraphica* 15 (2006) [2009] no. 48.

A: D[(is) M(anibus)] **B:** [---] funere fraterni[---] **C:** [---] ὕπαρχον | [---]ε | [---]τ̣ος

B. In fine I or E; either funere fraterni[tas / -tatis] (reference to a funerary association) or funere fraterni[s (?) ---] (genitive singular or dative/ablative plural of fraternus, frequent in epigrams) or funere frater Ni/ni[---] or Ne/ne[---] (if not a name, perhaps an adjective like necessarius, nescius, niger, nitidus or nimius, frequent in epigrams) or funere Fraterni/Fraterni[nus / -i] (cognomen), edd.pr. || **C.** 1. either the accusative singular of the noun ὕπαρχος ('governor', synonym of ἔπαρχος [many parallels for both], possibly referring to a governor of the province [Lusitania]) or the name Ὕπαρχος (previously unattested and consequently improbable, but cf. Hyparchus in *CIL* VI 28239) or the present participle (nominative or accusative singular neutre) of ὑπάρχω (e.g. [σῆμα] ὑπάρχον | [---]: 'tomb belonging to ...'), edd.pr. || [2-3. we do not record the numerous understandably highly tentative suggestions of edd.pr. to restore the words to which these frustula belong] || 3. in fine ΤΟΣ or ΓΟΣ || edd.pr. consider the possibility that both the Latin and the Greek texts were metrical; J.del Hoyo ad *Hispania Epigraphica* no. 48 underlines that this is very uncertain || edd.pr. comment on Greek and Greek/Latin bilinguals and the presence of Orientals in Mérida, on which see now also M.P.de Hoz, 'Las inscripciones griegas como testimonio de la presencia de orientales en la Mérida visigoda', in G.Hinojo Andres, J.C.Fernandez Corte (edd), *Munus quaesitum meritis. Homenaje a Carmen Codoñer* (Salamanca 2007) 481-489.

1178. Emerita Augusta. Christian epitaph, 576 A.D. On a ‘Fe de erratas’ added to *Mérida. Excavaciones arqueológicas 2003* (Memoria 9; Mérida 2006), M.P.de Hoz corrects the reading of a new Christian epitaph recorded on p. 294 of that publication (P.A.Delgado Molina). We give the text which d.H. communicated to us per ep. (containing yet another correction) and add the restorations she suggests for this fragment in her forthcoming corpus of the Greek inscriptions from Spain. See also *Hispania Epigraphica* 15 (2006) [2009] no. 58.

----- | [---]EM[---|---]ωγία μη(νὸς or -νὶ) [---|---] ❦ ἔρα | χιδ´

3-4. Hedera or perhaps Δ (= δ´?); ἔρα = era; 614 (era of Spain) = 576 A.D.; for this era common in Christian inscriptions from Lusitania see M.A.Handley, *Death, Society and Culture. Inscriptions and Epitaphs in Gaul and Spain, AD 300-750* (Oxford 2003) 135-138; other examples in Greek inscriptions from Emerita: *SEG* XXXII 1083; LI 1474; LII 1008, d.H. || d.H. suggests two alternative restorations: ----- | [---]EM[--- | Εὐλ]ωγία μη(νῶν) | [---|---] ❦ ἔρα | χιδ´ (‘[Eu]logia, de [--] meses (o “de 4 meses”), el año 614’) or [Ἔνθα κατάκιτε -- |---]EM[-- | ἐκοι|μήθε (or ἐτελεύ|τησε) ἐν εὐλ]ωγίᾳ μη(νὸς or -νὶ) κτλ. (‘[aquí yace NP, murió] con la bendición [el día x] del mes [--],el año 614’, with EM as part of a name and εὐλωγία for εὐλογία). [J.Curbera, ad *Hispania Epigraphica* no. 58, suggests reading in L. 3 [εὐλ]ώγι (for εὐλόγει); however, the reading[--]ΩΓΙ is now superseded].

1179. Myrtilis (Mértola). Christian epitaphs. M.M.Alves Dias, C.I.Sousa Gaspar, *Catálogo das inscrições paleocristãs do território português* (Lisbon 2006), includes the following Greek inscriptions, all epitaphs from Myrtilis with a single exception (see our lemma no. 2008; stone description; bibliography; text in majuscules and in transcription; app.cr.; Portuguese translation; commentary; ph.): *SEG* XLI 894 (LIV 1010*; *Catálogo* 112-114 no. 37); 895 (*Catálogo* 136-138 no. 50); 896 (*Catálogo* 181/182 no. 99); 897 (*Catálogo* 180/181 no. 98); XLII 977 (*Catálogo* 147/148 no. 58); 978 (*Catálogo* 148/149 no. 59); 979 (*Catálogo* 149/150 no. 60); nos. 98/99 are probably from Myrtilis. One text was not previously included in *SEG* (*Catálogo* 150/151 no. 61): see our lemma no. 1180.

1180. Myrtilis (Mértola). Christian epitaph. Marble fragment from the basilica. C.Torres, S.Macias, *Museu de Mértola, Basílica Paleocristã* (Mértola 1993) 113 no. 3; M.M. Alves Dias, *Euphrosyne* 22 (1994) 179/180; *Hispania Epigraphica* 5 (1995) no. 957. Republished in *Inscrições gregas* (cf. our lemma no. 1176) 46/47 no. 13 (ph.) and in *Catálogo* (cf. our lemma no. 1179) 150/151 no. 61 (ph.).

† [---] | A † Ω Ἐν[θάδε κατά]|κιṭ[ε Εἰσί]|δω[ρος Στεφά]||νου ṭ[έκνον Θεοῦ ἐτ]|ῶ̣(ν) ε̣[-?´]

1. ἔν[θα, *Catálogo*; Ἐν[θάδε, *Inscrições gregas*.

BRITANNIA

1181. Billingford. Bilingual (Greek/Latin) amulet for health and victory on a gold leaf, 75-125 A.D. *SEG* LIV 1011. See now also R.S.O.Tomblin, M.W.C.Hassall, *Britannia* 37 (2006) 481/482 no. 51 (ph.; dr.). The amulet is now in Norwich Castle Museum.

GERMANIA

1182. Augusta Treverorum. Fragments of a Christian inscription, ca. 330-360 A.D. Seven non-joining fragments of a white marble plaque; in the middle of the inscription a chrisma (no letters on nos. 3 and 7); traces of red-brown paint; found during excavations in the Liebfrauenkirche (1949-1953); now in the Bischöfliches Dom- und Diözesanmuseum. Ed.pr. T.K.Kempf, in *Frühchristliche Zeugnisse im Eingangsbereich von Rhein und Mosel* (Trier 1965) 211-215 no. 21 A; cf. H.Merten, *Die frühchristlichen Inschriften. Kataloge und Schriften des Bischöflichen Dom- und Diözesanmuseums Trier* 1 (Trier 1990) 126-128 no. 116, and *TZ* 69/70 (2006/ 2007) 177-186 (ph.); the latter edition supersedes the previous publications; cf. also ead., in A.Demandt, J.Engemann (edd.), *Konstantin der Grosse. Ausstellungskatalog* (Mainz 2007; CD-Rom) Cat. II 6 4 (ph.); M.-Y.Perrin, *An.Ép.* (2006) [2009] no. 849.

Fr. 1: [--]ΟΥΟ[---|---]Ι̣[---]
Fr. 2: [---]ΑΙ[---|---]ΘΟ̇Υ[---]
Fr. 4: ----- | [---] αἰώνι[ος | ---] δίκαιο[ς | ---]|ΝΑΖ[-||---]ΜΑ[-|---]Ω[-|---]ΥΟΝ[-|--]ΠΙΣ[-]
Fr. 5: [---]ΡΟΣ[---]
Fr. 6: ----- | [----]Α[-|---]Υ ζῶν|τος || [---] | -----

Fr. 4 6. omega engraved later || Greek was the liturgical language of the Church up to the 2nd half of the 4th cent. A.D., edd.pr., who argue that αἰώνιος and δίκαιος refer to Christ and that these words also occur in writings of the bishop of Alexandria Anastasios who stayed twice in Trier [‘Rapprochement très hypothétique’, P.]

1183. Ulpia Noviomagus. Benedictions on glass beakers, 1st cent. A.D. (Flavian period). Two fragments of glass beakers with divine representations and parts of the inscription κατάχαιρε καὶ εὐφραίνου. Ed.pr. S.M.E. van Lith, in *Annales du 13e Congrès de l'Association Internationale pour l'Histoire du Verre, Pays-Bas 1995* (Lochem 1996) 133-135 (non vidimus). See now ead., *KJ* 39 (2006) 111-202, for a catalogue of 1,097 glass objects found between 1987 and 1997 in the western section of the canabae legionis, with the inscribed fragments on 153 nos. 411/412 (dr.; one has only K, the other ΑΙΝΟ̣).

PANNONIA

1184. Pannonia. Greek inscriptions and culture. P.Kóvacs, *Anodos* Supplementum 2 (2002) 61-67, discusses the evidence for Greek culture in Pannonia provided by the Greek inscriptions collected in *CIGP*² (cf. *SEG* LI 1478), especially in the field of bilingualism and onomastics [K.'s statistics should now be corrected in the light of *CIPG*³, published in 2007, Kantor]. He points out that in Sirmium the proportion of Greek inscriptions (ca. 7% of the total) is much higher than the usual ratio for Pannonia (ca. 1%) and argues that the connections of Pannonia Secunda with the eastern part of the Roman Empire may account for this discrepancy.

1185. Mursa (Osijek). Dedication, ca. 200-250 A.D. *SEG* XLVIII 1317; *An.Ép.* (1994) no. 1399; *CIGP* 116; *CIGP*³ 127. D.Dana, *art.cit.* (cf. our lemma no. 814) 133, improves the reading: Διζας Δαλατραλεο[ς] (Δίζα Λαλάγρα ἀεί, *An.Ép., CIGP*).

AFRICA PROCONSULARIS

1186. Africa Proconsularis. Jewish inscriptions. See our lemma no. 2136 sub (5).

1187. Sidi Kaddou. Invocation against hailstorm and other plagues, 2nd/3rd cent. A.D. *SEG* XLIV 859. In a study on locust plagues in Antiquity, with numerous examples from North Africa, J.Desanges, in J.Jouanna, J.Leclant, M.Zink, *L'homme face aux calamités naturelles dans l'Antiquité et au Moyen Âge. Actes du 16ᵉ colloque de la Villa Kérylos à Beaulieu-sur-Mer les 14 & 15 octobre 2005* (Paris 2006) 221-235, on 226/227 adduces LL. 5-9 of this text invoking protection against χάλαζα, ἐρυσείβη, ὀργὴ τυφώνων and κακοποιῶν ἀκρίδων ἑσμός: 'la grêle, la rouille, la colère des vents d'ouragan, l'essaim des criquets malfaisants. Nous avons là, bien caracterisées, les quatre plaies de l'agriculture'. Cf. also G.Manganaro Perrone, *Epigraphica* 69 (2007) 270 (text and Italian translation).

NUMIDIA

1188. Cirta. Dedication to Kronos/Ba'al, 2nd cent. B.C. *IGAlg* II 510. D.Dana, *art.cit.* (cf. our lemma no. 814) 135, comments on the names in this text: Μοκαζελμος Δίλιππος. One would expect Μοκαζελμις, a variant of Μουκαζελμις. The second name should be read as Φίλιππος. For another Thracian mercenary in the sanctuary of Ba'al at Cirta see *ILAlg* II 824.

CARIA

1189. Amyzon. Fragment of a decree, 3rd cent. B.C. *Amyzon* 6. A.Meadows in K.Dörtlük et al. (edd.), *op.cit.* (see our lemma no. 1718) 464-466, disputes the traditional dating to the reign of Ptolemy I Soter on the grounds of the lack of the filiation in the king's name; he opts for either Ptolemy II Philadelphos, III Euergetes, or IV Philopator. Cf. now, with a revised text and thorough argumentation, id., *ZPE* 166 (2008) 115-120.

1190. Aphrodisias. The personification of the Andizetai. *SEG* XLII 990. P.Kovacs in G.Nemeth, P.Forisek (edd.), *Epigraphica III. Politai et cives. Studia Sollemnia in honorem Geyzae Alfoeldi doctoris honoris causa Universitatis Debreceniensis* (*Hungarian Polis Studies* 13; Debrecen 2006) 171-179, examines the role of the ἔθνος Ἀνδιζητῶν in the wars during Augustus' reign, especially the Pannonian/Dalmatian revolt. The personification of the ethnos is to be found in the Sebasteion of Aphrodisias (cf. *SEG* XXXI 916-930). Cf. *An.Ép.* (2006) [2009] no. 1460 and *BE* (2007) no. 44.

1191. Aphrodisias. Dedication of two gladiators to Nemesis, 3rd cent. A.D. Fragment of a marble block, found near the south city wall. In the center a pair of ears, between them a palm branch, to the right a wreath; two inscriptions by different hands in the left part of the stone. Mentioned in R.R.R.Smith, C.Ratte, *KST* 27.2 (2006) 19/20 (ph.). A.Chaniotis, who will present the ed.pr., has given us the complete text and some commentary.

†	Σαρπηδὼν	vacat
	θαιᾷ ἐ-	Ἕρμος
	πηκόῳ	εὐχήν
4	εὐχήν·	

[1. Remains of red paint on the last five letters. ‖ 1-4. Sarpedon, a gladiator with the name of a Homeric hero, made this dedication to 'the goddess who listens to prayers'. In the context of gladiatorial combats this goddess must be Nemesis ‖ 2. θαιᾷ = θεᾷ. ‖ 5-6. these lines were written later, with smaller letters, and possibly by a different scribe, who left an uninscribed space after the first dedication, Chaniotis.]

1192. Halikarnassos. Epigram praising the city ('The Pride of Halikarnassos'), late Hellenistic period. *SEG* XLVIII 1330. R.Gagné, *ClAnt* 25 (2006) 1-33, republishes the Greek text (English translation). He provides an analysis of its structure and imagery, with special emphasis on LL. 5-42. G. argues that 'the epigram can be seen to trace a complex symbolic map of the city in space and time' (1). G. identifies two levels of reference: (A) Ritual grounding: every episode of the city's foundation is presented as a ritual aetiology and thus commemorates present local ritual; in this way, the poem grounds its 'portrait of Halicarnassus

in the contemporary ritual life of the polis' and locates 'the city in the space of cult' (1). Moreover, G. argues that 'the stages of the city's birth and development echo the stages of the life cycle of its citizens and of the rituals that mark them' (19); the various events of foundation bring the reader through their imagery 'from birth through marriage to childbirth in a clear sequence of growth and evolution' (3). (B) Ethnic grounding: the different episodes of the foundation function as statements of kinship; every founder of the city ties Halikarnassos to a city, region and people of the larger Mediterranean world. The poem thus locates 'the city in the wider space of ethnic geography' (1) by defining its place in the Greek world through ties of kinship.

1193. Kaunos. Corpus. C.Marek, *Die Inschriften von Kaunos* (*Vestigia* 55; Munich 2006) [abbreviated: *I.Kaunos*], presents the corpus of Greek inscriptions from this Carian harbor-city and its territory. The corpus proper is preceded by a brief section on the nature of this corpus (neither a repertorium nor a corpus à-la-*La Carie*; rather a 'Dokumentation der in Kaunos gefundenen Steininschriften', not a 'multidisziplinäre Aufarbeitung der --- Befunde'), and includes a survey of past research on Kaunos, a long section with testimonia on the city (literary; epigraphical), a section on the geography, topography and history of the city and its territory, a brief summary of the city's institutions and buildings and finally a section on the main categories of objects carrying inscriptions, their lettering (very useful tabular survey of the developments in the shape of letters) and the orthography.

The corpus is arranged according to categories of inscriptions: royal documents; decrees and laws; endowments; lists of names/inventories; dedications; lists of victors in contests; honorary inscriptions on statue bases; building inscriptions; milestones; epitaphs; graffiti and masons' marks.

Included are ten Carian texts (K 2-K 11 [P.Weiß, *ZPE* 160 (2007) 272-277, argues that K 3 is a Greek text: λί(τρα) α', Pleket], one bilingual Greek-Carian proxeny decree (K 1; *SEG* XLVII 1568) and 228 Greek inscriptions (nos. 1-227 on 130-374; no. 60 is a vacat; two bis nos.: 86 and 140 bis). There are 128 new Greek texts (the majority rather fragmentary) and four new Carian texts. Among the old texts the famous Kaunian customs-law takes pride of place: no. 35, with extensive commentary on 175-221 (Greek text; German translation); in the process the customs-regulation from Myra is discussed (see our lemma no. 1729); the Kaunos-text dates from Hadrian's reign; at that time Kaunos belonged to Lycia; cf. also his discussion in H.-U.Wiemer, *Staatlichkeit* --- (see our lemma no. 1729) 107-121. The honorary decree for Agreophon (*SEG* L 1109; nos. 29/30) is also worthy of note.

In no. 46 (cf. *SEG* LV 1118), F. Canali de Rossi, *BMCR* 2007.09.11, prefers to restore [Πιξόδαρον Ἑ]κατόμνω | [Καύνιοι] ἀ[νέθ]ηκ[αν] ([Μαύσσωλλος Ἑ]κατόμνω | [βασιλεῖ or τῶι θεῶι] ἀ[νέθ]ηκ[εν], M.).

Among the new texts we single out nos. 22 (decree of Magnesia on the Maeander for Kaunian judges), 28 (proxeny-decree of Samothrake for Kaunian θεωροί [to be added to N.M. Dimitrova, *Theoroi and initiates in Samothrace. The epigraphical evidence* (Princeton 2008), Pleket], followed by a decree of Kaunos dated to the priesthood of M. Οὐιψάνιος Μηνόδωρος), 34 (endowment for the financing of a festival/contest; mention of μισθοί for θεατρικοί), 41 (list of οἱ ἐφηβεύσαντες διεταί [for ἔφηβοι διετεῖς see e.g. *TAM* V.2.1204 and 1206; cf. S.Hin, *AncSoc* 37 (2007) 147-150, Pleket], dated after two γυμνασίαρχοι (one of the ἔφηβοι, the other of the νέοι), 66-68 and 70-72 (dedications to Ἶσις, Σάραπις or both), 73 (Σικελία dedicates a statue of her deceased son who lived ἀναλογούντως τῇ ἰδίᾳ ἀξίᾳ), 81 (statue of Κόνων Τιμοθέου Ἀθηναῖος), 82 (statue of Φιλοκλῆς βασιλεὺς Σιδονίων [for this text see now W.Messerschmidt, *MDAI(I)* 58 (2008) 419-423, Pleket]), 89 (statue of Ῥωμαίων ὁ δῆμος), 106 (statue of Πόπλιος Κορνήλιος Σύλλα; probably identical with the homonymous senator defended by Cicero), 119 (statue for Τιβέριος Τιβερίου Καίσαρος ἀπελεύθερος Χρῆστος), 137-139 (see our lemmata nos. 1194/1195), 144 (sekoma/dry measure; ἡμιέκτον, ἡμιμεδίμνον, μέδιμνος; commentary on this 'Messstein' and five others from Asia Minor).

Politics: in nos. 1/2 and 4 fragments of royal letters: Δημήτριος (probably Poliorketes), Εὐμένης (Eumenes II) and an 'Αντίγονος.

Names: 'Αγνάδης (99 b), Βοΐσκος (99), Βουλευτική (170), Γλυκίννα (100/101), Ζηνιάς (179), 'Ημέρειτος (= Emeritus; 225), Κανθαρίων (84), Κανίνιος Γάλλος (109), Μονοοσσος (6), Μονούμιος (22), Μύρμηξ (152), Ναύκρατις (165 b), Νεμέριος Σεπτούμιος Σπυρίου υἱός (72), Οἰκοδάμας (164), Σαλαμάλλας (Γ. Κάσσιος ---; 133) Σικελία (73), Στράτιος (90), Φισκίλιος (Ῥουτίλιος Λοῦππος ---; 123).

Geography: Ἀρκὰς ἐκ Φεν[εοῦ] (146), Ἀρκὰς Καφυιεύς (147), Θρᾶιξ (148), Λυσιμαχεύς (153), 'Ολβάσιος (151), Σιδώνιος (152), Σικιμίτης (154), Σινωπεύς (148).

Religion: ἀρχιερατεύω (τῶν Σεβαστῶν; 140 [cf. *Gnomon* 80 (2008) 608/609]), ἀρχιερεὺς (τοῦ Λυκίων ἔθνους; 137, 139 III C), Γῆ (78), Ζεύς ('Εδραῖος: 77; Ξένιος: 74; 'Ολύμπιος: 73; Πολιεύς: 139 III C; Σωτήρ: 76), ἱεραγωγός (8, 28), ἱεράομαι (τῶν Σεβαστῶν; 140 bis, 141-142), ἱερατεύω (τῶν Σεβαστῶν; 143; Ῥώμης: 92), Λητὼ ἡ πρὸς τοῖς θερμοῖς (139 III C), Νείκη (73), Ῥώμη (92), Ῥωμαίων ὁ δῆμος (89).

Vocabulary: ἀνακρίνω (ἐπὶ τῆς συνκλήτου; 90), ἀσφαλίζω (34), δίκαιον τέκνων (171), εἰκονίζω (34), εἰσδίδωμι (23), ἐπανγελία (34, 139 III C), ἔπαρχος στόλου (109), ἐπήκοος (22), ἐφηβεύσαντες διεταί (41), ἔφοδος (34), θεατρικοί (30, 34), θυγατροθεσία (140, 140 bis), λογοθετέω (34), μισθός (34 and p. 164 ad 30), ξένος (αὐτοκρατόρων κτλ.; 137), περισσεύω (34), προδιασαφίζω (34), πρόμαια (164), προσαγγέλλω (5), προσεσόμενοι τόκοι (34), τετειμημένος (ταῖς ιζ' τειμαῖς; 137), τεχνειτάρχης (172).

Detailed indices (names; gods; rulers; months; festivals; geographica; Greek words) and a concordance conclude the book.

For a review cf. D.Reitzenstein, *Gnomon* 80 (2008) 603-609.

We present a *comparatio numerorum* for *SEG* and Corpora.

SEG II	*I.Kaunos*	*SEG* XII	*I.Kaunos*
534	166	465	61
535	169	466	62
SEG XII		467	87
461 I-IV	17-20	468	69
462	21	469	57
463	40	470/471	47/48
464	86	472	83

SEG XII	*I.Kaunos*
473	39
474	154
475/476	165
477	164
478	31
SEG XIV	
638	32
639	35
640	132
641	107 (b)
642	108
643	127
644/645	112/113
646	115
647	120
SEG XIV	*I.Kaunos*
648	134
649 (a, b)	141/142
650	122
651	121
652	105
653	91
654	125
655	56
656	33
657/658	160/161
659	168
660	176
661	174
662	182
663/664	180/181
665	189
666	184
667/668	215/216
669	217
670	218
671	63
672	128
SEG XV	
631	83
632	56

SEG XVI	*I.Kaunos*
632	35
SEG XVII	
493	56
SEG XXX	*I.Kaunos*
1269	83
SEG XXXV	
1439	pp. 201-212
SEG XXXVI	
991	35
SEG XXXVII	
865	35
SEG XL	
1109	56
1706	107 (b)
SEG XLI	
935	146
SEG XLIV	
890	38
891	124
892	5
893	49-53
895	54
896	89
SEG XLVII	
1568	K 1
1570	64
SEG XLVIII	*I.Kaunos*
1334	111
SEG L	
1109	29/30
SEG LI	
1514	136
1830	pp. 201-212
SEG LIII	
1678 bis	183
SEG LV	
1118	46
I.Smyrna	
579 I/II	17/18
580	21

Merkelbach-Stauber, *SGO* I	*I.Kaunos*
01/09/01	56
01/09/02-06	49-53
01/09/07	83

Ameling *IJO* II	*I.Kaunos*
24	154
LBW	
512	167

1194. Kaunos. Honorary inscriptions for Flaminia Maxima, Vedia Tertulla and Quintus Vedius Capito, reign of Trajan/Hadrian. Monument at the western end of the Stoa: large marble bench; on the socle in large letters inscription I; inscription II, in one line, on the front of a moulded base; on the right side of the base four orthostates (other orthostates may have stood at left, probably with two more inscriptions); inscriptions III A-C on two orthostates; on the top surface quadrangular cuttings for statues. Ed.pr. C.Marek, *op.cit.* (cf. our lemma no. 1193) 318-326 no. 139 (ph.; German translation).

I: Οὐηδίου Καπίτωνος

II (in one line): Τὴν ἐπιμέλειαν καὶ δαπάνην τὴν ἰς τοὺς ἀνδριάντας καὶ τὴν βάσιν ἐποιήσατο παρ' ἑαυτοῦ Κοΐντος Οὐήδιος Κοΐντου υἱὸς Κυρείνα Καπίτων τειμῆς ἕνεκεν καὶ εὐσεβείας τῆς εἰς τοὺς προγόνους καὶ τὸ ἑαυτοῦ γένος

Quintus Vedius Capito is the son of Flaminia Maxima (III A) and his homonymous father (III C).

III A: Honorary inscription for Flaminia Maxima.

[Καυνίων ἡ β]ουλὴ καὶ ὁ δῆμος Φλαμινίαν
[- - - - - - - - - -] Φλαμινίου θυγατέρα Μαξίμαν,
[- ἀδελφὴ]ν Ποπλίου [Φλαμινί]ου Φρόντωνος,
[γυναῖκα] δὲ Κοΐντου Οὐηδίου Ποπλίου υἱοῦ
[Καπίτωνος, μητέρα δὲ Κοΐντου Οὐηδίου Κοΐν]-
[του υἱοῦ Καπίτωνος, στεφανηφόρου Βασιλέως]
[τοῦ θεοῦ καὶ γυμνασιάρχου τετράκις, ξένου]
[αὐτοκρατόρων, πατρὸς καὶ προγόνων] χειλι-
[άρχων, ἀρχιερέων, στεφανηφόρων], γυμνασιάρ-
[χων, ξ]ένων [αὐτοκρατόρων, βασι]λέων, ἀνθυπά-
[των], ἡγεμόνων, ζή[σ]α[σα]ν σεμνῶς καὶ σωφρό-
[νως κ]αὶ φιλάνδρως καὶ πάσῃ ἀρετῇ διενέγκασαν

The honorand is the wife of Q. Vedius Capito senior, honored in inscription no. III C ‖ 3. P. Flaminius Fronto: not previously attested, ed.pr. ‖ 4-5. wife of the honorand of III C ‖ 5-6. Q. Vedius Capito junior is the brother of Vedia Tertulla (for which see III B) ‖ [6-11. if I understand the genealogy and stemma on 324 correctly, the passage from στεφανηφόρου to ἡγεμόνων pertains to the husband of Flaminia Maxima mentioned in LL. 4-5 and not with the immediately preceding Quintus Vedius Capito, son of the honorand in LL. 5/6 (as ed.pr.'s translation

seems to suggest); according to III C and the inscription in our lemma no. 1195 LL. 6-8 it is the husband, who carries the same name as his son, who was gymnasiarch four times and whose father Publius Vedius Capito was χειλιάρχος (LL. 8/9), Pleket].

III B: Honorary inscription for Vedia Tertulla.

[Καυνίων ἡ βουλὴ καὶ ὁ δῆμος Οὐηδίαν]
[Τερτύλλαν, θυγατέρα Κοΐντου Οὐηδίου]
[Ποπλίου υἱοῦ Καπίτωνος, ἀδελφὴν δὲ]
[Κοΐντου Οὐηδίου Κοΐντου υἱοῦ Καπί]-
[τωνος, πατρὸς καὶ προγόνων χειλιάρχων],
[ἀρχιερέω]ν, στεφανηφό[ρων, γυμνασιάρχων],
[ξένων αὐτο]κρατόρων, [βασιλέων],
[ἀν]θυπάτων, ἡγεμόνων, γυναῖκα το[ῦ]
[Φ]λαουίου Τιτιανοῦ ἀρχιερέως τοῦ Λυκί-
ων ἔθνους τετειμημένου{ς} ἐν ταῖς
κατὰ Λυκίαν πόλεσι πάσαις, σεμνότητι
καὶ σωφροσύνῃ καὶ φιλανδρίᾳ καὶ πάσῃ ἀ-
ρετῇ καὶ δικαιοσύνῃ διαφέρουσαν

1-2. Vedia Tertulla: see L. 5 of the inscription in our lemma no. 1195 ‖ 9. for the husband see the same text LL. 1/2.

III C: Honorary inscription for Q. Vedius Capito senior.

[Καυνίων ἡ βουλὴ καὶ ὁ δῆμος Κοΐντον Οὐήδιον Ποπλίου υἱὸν Καπίτωνα]
[τὸν πατέρα τοῦ Κοΐντου Οὐηδίου Καπίτωνος, - - - - - - - - - - - - - - - - - -]
[- - - - - - - - - - -] ἐπισήμως καὶ μεγαλοψύχως παρεσχημένον, στεφαν[η]-
[φορήσαντα Βα]σιλέ[ως τ]οῦ θεοῦ [εὐσεβῶς, γ]υμνασιαρχήσαντα [πά]-
[σης ἡλικίας κα]ὶ τύχης τετράκις μόνον καὶ πρῶτον καὶ τῆς γερουσίας ἑ[ξά]-
[κις (?) δω]ρεάν, γυμνασιαρχήσαντά τε καὶ ὑπὲρ τοῦ ἐγγόνου Φλαουίου
Καπίτωνος δωρεὰν καὶ ἀναδόντα τοῖς γερουσιασταῖς τὰς ἐκκειμέ-
νας ἰς τὸ ἔλαιον, πατρὸς καὶ προγόνων χειλιάρχων, ἀρχιερέων, στε-
φανηφόρων, γυμνασιάρχων, ξένων αὐτοκρατόρων, βασιλέων, ἀνθυ-
πάτων, ἡγεμόνων, ὑπὸ τῆς πατρίδος πολλάκις τετειμημένον καὶ ὑπὸ ἑτέρων
δήμων ἐλευθέρων καὶ πόλεων ἀνδριᾶσιν καὶ ψηφίσμασιν καὶ ὑπὸ τοῦ Λυκίων
ἔθνους ψηφίσματι καὶ προεδρείᾳ, ὁμοίως τειμηθέντα καὶ ὑπὸ τῶν ἀπὸ
τῆς οἰκουμένης ἀθλητῶν ἱερονεικῶν στεφανειτῶν καὶ τούτων ἀδελφῶν καὶ
πατέρων καὶ ἐπιστατῶν καὶ νεανίσκων, πρεσβεύσαντα καὶ πρὸς τοὺς αὐτοκράτορας
δωρεάν, τελέσαντα δὲ καὶ ἑτέρας πρεσβείας πλείστας πρὸς ἀνθυπάτους καὶ ἡγεμόνας
καὶ ὑπ' αὐτῶν τετειμημένον, γραμματεύσαντα τῆς πόλεως καὶ εὐθηνίαν παρασχόντα, ἀγω-

νοθετήσαντα πολυτελῶς, ἱερατεύσαντα Διὸς Πολιέως καὶ Λητοῦς τῆς πρὸς τοῖς θερ-μοῖς,
ἔν τε ἐπιδόσεσιν καὶ ἐπαγγελίαις καὶ ἑστιάσεσιν καὶ παραπώλαις αἰεὶ φιλοτειμηθέν-τα ὡς δι-
ηνεκῆ λειτουργὸν καὶ ἄρχοντα, πολειτευόμενον σεμνῶς καὶ ἐναρέτως καὶ δικαίως
καὶ φιλανθρώπως τῷ τε παντὶ δήμῳ συνφερόντως καὶ τοῖς κατ' ἄνδρα
vacat ἀπροσκόπως ἀρετῆς ἕνεκεν καὶ εὐνοίας τῆς εἰς αὐτόν

2. Q. Vedius Capito junior, brother of Vedia Tertulla and uncle of Flavia Maxima (for whom see our lemma no. 1195) ‖ 4-5. 'Gymnasiarch jeder Altersklasse und jeden Standes', ed.pr. ‖ 6-7. grandson of the honorand and sister of Flavia Maxima ‖ 7-8. 'hat den Gerusiasten das Budget für das Öl erstattet', ed.pr. ‖ 12-14. honored 'von den Siegern der Athleten bei den heiligen Kranzagonen der ganzen bewohnten Welt', ed.pr. [although ed.pr. in his commentary (325) writes about a merger of two previously separate associations of athletes on the one side and hieronikai on the other, his translation suggests that Vedius is honored by the victors only; I prefer to translate 'by the ecumenical athletes <and> sacred victors'; given the date of the inscription (Traianic-Hadrianic) one expects to find the result of the merger; under Hadrian and Antoninus Pius the synodos moved its headquarters to Rome, Pleket]; 'brothers, fathers, trainers and youngsters', ed.pr., who refers to *IGUR* 246, in which a ξυστικὴ σύνοδος refers to πατὴρ ἡμῶν and ἀδελφὸς ἡμῶν: synonyms for ἀρχιερεύς and 'collega' ‖ 15. ἡγεμόνας: legates of imperial provinces, ed.pr.

1195. Kaunos. Honorary inscription for Flavia Maxima, reign of Hadrian/Antoninus Pius. Marble block moulded above and below. Ed.pr. C.Marek, *op.cit.* (cf. our lemma no. 1193) 315-317 no. 137 (ph.; German translation).

Φλαυίαν Μαξίμαν
[θυ]γατ[έρα]ν Φλαυίου Τιτιανοῦ ἀρχιερέος
[τοῦ Λυκίων] ἔθνους καὶ τετειμημέ-
[νου ταῖς τε] ιζ' τειμαῖς καὶ ταῖς κατ' ἐνιαυτὸν
[τειμαῖς] κατὰ πόλιν καὶ Οὐηδίας Τερτύλη[ς]
[ἀρχιε]ρείας τοῦ Λυκίων ἔθνου(ς), ἔγγον[ον]
[Κοΐντου] Οὐηδίου Καπίτωνος στεφανηφόρου
[. .] γυμνασιάρχου δ', ξένου αὐτοκρατόρων,
[καὶ] Φλαυίου Μενεδήμου ἀρχιερέος τοῦ Λυ-
[κί]ων ἔθνους, ἐξέγγονο(ν) Ποπλίου Οὐηδίου
[Κ]απίτωνος στεφανηφόρου β' καὶ χει[λιάρ]-
[χ]ου λεγεῶνος δ' Σκυθικῆς καὶ Φαρνά-
[κ]ου [. . . . . ἀρχιερ]έος τοῦ Λυκίων ἔθνου(ς),
ἀπόγονον Π[οπλί]ου Οὐηδίου Νέωνος

3-5. Formula known from the Opramoas-inscription (*TAM* II 905; *SEG* L 1355); 'gemeint ist wohl, dass T. siebzehnmal --- ausgezeichnet worden war und jedes Jahr in jeder der Städte des Lykischen Bundes eine Erneuerung dieser Auszeichnungen erhalten hatte', ed.pr. ‖ 5. for Vedia Tertulla see our lemma no. 1194 III B ‖

6. ἔγγονος: 'grand-daughter' || 7. for Q. Vedius Capito see our lemma no. 1194 III C || 9. paternal grandfather of the honorand || for a stemma of the entire family see ed.pr. on 324.

1196-1203. Knidos (old; territory of: Emecik). Inscriptions from the temple of Apollo Karneios. J.Nollé in D.Berges, *Knidos. Beiträge zur Geschichte der archaischen Stadt* (Mainz 2006) 60-62 nos. 1-8 (ph., except for no. 7), (re)publishes the following texts found during excavations at Emecik. For a review of Berges' book see H.W.Pleket, *BABesch* 84 (2009) 242-244.

1196: 60 no. 1. **Archaic dedication, late 7th/early 6th cent. B.C.** Terracotta fragment, probably part of a votive statuette; boustrophedon inscription incised before firing; now in the Museum in Marmaris.

→ [- - -]με ἀνέθηκ[ε - -]
← [- - -]ρον ἐπειλ̣[- - -]

For the Knidian alphabet ed.pr. refers to *LSAG*² p. 351 || 1. initio the name of the dedicator, in fine the name of the deity (τἀπόλλωνι), ed.pr. || 2. [δῶ]ρον or [ταῦ]ρον and ἐπ(π)ειλ[εγμένον], ἐπ(π)ειλ[ηχώς] or ἐπ(π)ειλ[ηφώς], ed.pr.

1197: 60 no. 2. **Graffito, undated.** Fragment of a plate or dish: [- -].ννεθη[- -]

[- -]ἀν{ν}έθη[κε - - -?], ed.pr.

1198: 60 no. 3. **Fragmentary graffito, undated.** Fragment of a plate or dish: [- -].ιαδα[- -] (before the iota possibly a gamma, though sigma or tau cannot be excluded; part of a name in - -ιάδας, ed.pr.).

1199: 60 no. 4. **Fragmentary inscription, classical period?** Gray-white piece of marble; inscription between guidelines; now in the Museum in Marmaris: [- - -]διορμι[- - -]

A form of the very rare διορμίζω or [- -]δι ὁρμ.[- -], ed.pr.

1200: 60/61 no. 5. **Fragment of a sacred law, ca. 150-100 B.C.** Gray-blue marble stone; found in the temple; now in the Museum in Marmaris.

[θύοντας] ἐν τῶι ἱερῶι̣ [- - - - - - -]
[. . . . τῶι] Ἀπόλλωνι ὑπ[οτελέσαι - - τὰς ἀπ]-
[αρχά]ς· ἀπὸ ἱερείου ἑκά[στου ἡμιοβόλιον, τοῦ δὲ]
4 [ἀρν]ειοῦ ὀβολόν, τοῦ δὲ [- - - - - , τοῦ δὲ ἐντέ]-
[λεο]ς βοὸς δὲ δραχμά[ν, τοῦ δὲ - - - - -]

[. . . . .] τῶι δηλομένω[ι - - - - - - - - - - - -]
[. . . . .]σ̣αι vacat

Regulations concerning dues to be paid by those who sacrifice animals || 4. possibly τοῦ δὲ [μόσχου], ed.pr. || 6. perhaps τῶι δηλομένω[ι θύειν]: those who sacrifice should put the money into the θησαυρός ('Opferstock'), ed.pr.

1201: 61/62 no. 6. **Fragment of a dedication, early Imperial period.** *SEG* L 1113.

1202: 62 no. 7. **Honorary inscription for C. Iulius Theopompos, second half of the 1st cent. B.C.** = *I.Knidos* 701. In LL. 2/3, N. reads τοὶ κατοικ[εῦντες | ἐν τῇ νεαπό]λει Ῥωμαῖοι. The Romans, who lived in New Knidos, erected a statue of Theopompos in the sanctuary of Ἀπόλλων Κάρνειος in Old Knidos/Emecik. The temple of Apollo Karneios, discovered by American archaeologists west of New Knidos, was a branch of the temple at Emecik. There is no reason to assume that we have a 'pierre errante' from New Knidos [but cf. C.Bruns-Özgan, *EA* 42 (2009) 107/108 with note 26, Corsten].

1203: 62 no. 8. **Fragment of a list of contributors, ca. 50-150 A.D.** White marble plaque re-used in the early Byzantine period as a 'Schrankenplatte' (with cross and alpha and omega); found in the ruins of the Byzantine church.

[- - - - | [- -]ς καὶ ἁ γυ[νὰ - - -|- -]κου[ας (or ος)] κα[ὶ - - |- -]ς καὶ ἁ γυνὰ [- - - |- - -]βουλο[ς - -]

Careful large script, ed.pr., who suggests that we have a list of names of men and their wives, who contributed to the financing of an unknown project.

1204. Mylasa. Honorary decree of the Otorkondeis, undated. *I.Mylasa* 113. After examination of relevant papers in the Scheden of the Kleinasiatische Kommission in Vienna, B.Virgilio in id. (ed.), *Studi Ellenistici* 19 (2006) 258-260, suggests reading in L. 7 [τ]ιμῆς καὶ προμηθίας ἀξιοῦντες (*I.Mylasa*: [ἐπιστ]ήμης). For the expression τιμὴ καὶ προμηθία he refers to *SEG* LIII 1312 B L. 29; in *I.Priene* 109 LL. 33 the combination εὐνοία τε καὶ προμηθία occurs [for another example of προμηθεία see P.Herrmann (†), H.Malay, *New Documents from Lydia* (Vienna 2007) 49 no. 32 A LL. 15/16 (Daldis; 165/164 B.C.), Pleket].

1205. Mylasa (sanctuary of Sinuri). Christian mosaic inscription, 5th/6th cent. A.D. Mosaic found in the Christian basilica built on the premises of the sanctuary of Sinuri; inscription in a rectangular field. Ed.pr. V.Ruggieri, *La Caria Bizantina: topografia, archeologia ed arte* (Catanzaro 2005) 97. Republished by V.Scheibelreiter, *op.cit.* (our lemma no. 2114) 64 no. 26 (ph.; German translation).

Νίκανδρος διάκ-
ονος σὺν ἅμ-
α Χρυσογόνῃ
ἀδ⟨ε⟩ρφῇ κατὰ π-
ίστιν εὐξάμε-
ν[οι] ἐποήσαμεν

1-2. διά(κ)|ονος, ed.pr. || 4. ἀδ[ε]ρφῇ, S.; ΑΔΡΦ, mosaic; ἀδερφῇ = ἀδελφῇ || 4-5. D.Feissel, *BE* (2009) no. 616, points out that κατὰ π|ίστιν does not 'reinforce' the votive formula (so S.), but characterizes Chrysogone || 6. (νοι), ed.pr.; ν(οι), S.; ἐποιήσαμεν, S. [but the photo seems to show ΠΟΗ, Pleket] || a second mosaic inscription from the same church was published by L.Robert, *Le sanctuaire de Sinuri près de Mylasa* I. *Les inscriptions grecques* (Paris 1945) 103 no. 78 = Scheibelreiter 64/65 no. 27 (ph.; German translation).

1206. Stratonikeia (area of: deme Koliorga?). Boundary stone (?) of the sanctuary of Zeus Soter and Karios, Imperial period. Marble block, found at Börükçü (north of Stratonikeia), where the deme Koliorga is possibly to be located. Mentioned in A.A.Tırpan, B.Söğüt, *KST* 27.2 (2006) 263 (ph.; Turkish translation), together with two altars with double-axes, found nearby. Ed.pr. M.Aydaş, *EA* 39 (2006) 111 no. 1 (ph.; English translation); now in *I.Stratonikeia* 1488.

Διὸς | Σωτῆ|ρος καὶ| Καρίου

Boundary stone rather than dedication, ed.pr. [or altar, Chaniotis] || 2-3. the first attestation of the epithet Σωτήρ for Zeus in Stratonikeia, ed.pr.

1207. Stratonikeia (area of: deme Koliorga?). Dedication to Artemis, Imperial period. Quadrangular marble altar, found at Börükçü (cf. our lemma no. 1206). Ed.pr. M.Aydaş, *EA* 39 (2006) 111/112 no. 2 (ph.; English translation); now in *I.Stratonikeia* 1489.

[.]ΛΑ[1-2]|ΙΑ̣ Ἀρ|τέμι|δι κα|τὰ ἐπι̣|ταγήν

1-2. The dedicant was probably a woman, ed.pr. [[Κ]λα̣[υδ]|ία?, Sverkos].

1208. Stratonikeia (area of: deme Koliorga?). Epitaph of Dionysios, early Imperial period (?). Round altar (?) with mouldings above, found at Börükçü (cf. our lemma no. 1206). Ed.pr. M.Aydaş, *EA* 39 (2006) 111/112 no. 3 (ph.; English translation); now in *I.Stratonikeia* 1490.

Διονυσίου τοῦ | Λέοντος τοῦ | Ἰάσονος Ἱε(ροκωμήτου) | πραγματικοῦ

4. The deceased was a lawyer, attorney or a legal adviser (*pragmaticus*), ed.pr.

1209-1214. Stratonikeia (area of: Yeşilbağcılar). Epitaphs of gladiators, 3rd cent. A.D. Six stelae, found 'in the region of Börükçü, attached to the village of Yeşilbağcılar' where the cemetery of Stratonikeia may have been located [but cf. our lemma no. 1206]; now in the Muğla Museum. Ed.pr. M.Aydaş, *EA* 39 (2006) 105-110 (ph.; English translation); cf. G.Staab, *ZPE* 161 (2007) 35-46.

1209: 105/106 no. 1. **Epitaph of Droseros.** Cf. *SEG* LII 1113 bis C; now in *I.Stratonikeia* 1494. Rectangular stele; the reliefs represents a *murmillo* (or *secutor*) advancing to the right; above his right shoulder three wreaths, six on the left edge of the frame, eight on the right. The first two lines of the inscription are on the upper part of the frame, the remaining lines in smaller letters on the lower part. See also C.P. Jones, *ZPE* 163 (2007) 45-48.

Δρόσερος | πά(λου) γʹ |
ἔκτανέ με Δρόσερον καινοῖς ὀρχήμασι μοίρης
ὁ πρὶν ἐνὶ σκηναῖς, νῦν δ' ἐν σταδίοισ[ιν]
vacat Ἀχιλλεύς vacat

1. For the name Δρόσερος cf. Δροσῖνος for gladiators on Kos (Robert, *Gladiateurs* no. 188) and in Miletos (*Milet* VI.2.544), ed.pr.; the name is apparently new, C.Brixhe, *An.Ép*. 2002 [2005] no. 1422, who translates it as 'tendre, délicat', whereas Staab prefers 'frisch' || 3-4. the dances which Achilleus previously performed on stage point to his having been a pantomime (who played Achilleus) before he became a gladiator, Staab, who adduces literary evidence for the connection of dance and fight (e.g., the πυρρίχη [cf. our lemma no. 1793, Corsten]); cf. A.Chaniotis, *EBGR* 2006 [2009] no. 7 (Achilles was a mime [Homeristes], before he became a gladiator), and C.P.Jones (the reference to the 'new dances' should be understood as a sneer at Achilles' previous profession [cf. Lucian, *Pseudol.* 25]); the adjective καινοῖς refers to his new activity in the arena, to which he transferred his 'dancing' skills in order to confuse his adversary, Staab.

1210: 106 no. 2. **Epitaph of Chrysos.** Cf. *SEG* LII 1113 bis B; now in *I.Stratonikeia* 1495. Stele with pediment, in which a rosette; the relief represents a *murmillo* (or *secutor*) advancing to the right; above his right shoulder six wreaths, behind his right leg two, in front of his face and his left leg one each. The inscription is incised on the upper frame: Χρῦσος | πά(λου) ηʹ

2. The high numeral (8) creates doubt that the number of the palos signifies a hierarchy (thus Robert, *Gladiateurs* 28-31), Staab, who refers to the same numeral in Roueché, *Performers* no. 23, where problems with Robert's interpretation were also raised.

1211: 106/107 no. 3. **Epitaph of Chrysopteros.** Now in *I.Stratonikeia* 1496. Stele with pediment, in which a rosette; the relief represents a *murmillo* (or *secutor*) advancing to the right and surrounded by four wreaths, a further six on the lower frame. The inscription is incised on the upper frame: Χρυσόπτερος | πά(λου) εʹ

1. A frequent name for gladiators, Staab, with parallels: Merkelbach-Stauber, *SGO* I 257 no. 02/10/02; T.Ritti, S.Yılmaz, *Atti della Academia Nazionale dei Lincei. Memorie Serie* IX vol. 10 fasc. 4 (Rome 1998) 511-513; Rizakis, *Achaïe* II 166.

1212: 107/108 no. 4. **Funerary epigram of Vitalis.** Cf. *SEG* LII 1113 bis A; now in *I.Stratonikeia* 1497. Rectangular stele; the relief represents a *murmillo* (or *secutor*) en face, holding a branch in his right and a wreath in his outstretched left hand; next to his left leg a shield and a crested helmet; in the field eight or nine wreaths, on the lateral frames three each. The first line of the inscription is engraved on the upper frame, the second on the shield, the rest in smaller letter on the lower frame.

Βιτᾶλις | πά(λου) α΄ |
[Ὁ θ]ρασὺς ἐν‿πυγμαῖς Βιτάλιος | ἐνθάδε [κε]ῖται
ὃν κτάνεν ἐν σταδίοις | [ἰδ]ίαις παλάμαις Πολυδεύκης
[πὺξ ἀ|γα]θ̣ός, κρατερός, ἄξιος οὐνό̣[ματος]

1 and 3. For the omission of -ο- in the ending -ιος cf. Gignac, *Grammar* II 49/50, Staab, who points out that the 'full' form in L. 3 is required by the meter || 3. for θρασύς cf. *An.Ép.* 1989 no. 647 [*SEG* XXXVIII 530] (Byllis, Illyria); Robert, *Gladiateurs* nos. 56 and 81 [*I.Iznik* 276], ed.pr. || 5-6. Cf. *Il.* 3.237 (πὺξ ἀγαθὸν Πολυδεύκεα), ed.pr.; the gladiator was therefore ἄξιος οὐνό̣ματος, 'worthy of the name', Staab.

1213: 108/109 no. 5. **Epitaph of Amaraios.** Now in *I.Stratonikeia* 1498. Stele with pediment, in which a rosette; the relief represents a *murmillo* (or *secutor*) advancing to the right and surrounded by eight wreaths. The inscription is incised on the upper frame: Ἀμαραῖος | πά(λου) γ΄

1. The name Ἀμαραῖος is rare (see, e.g., *SEG* XLIX 779; Josephus, *AJ* 13.11, 18, and 21) and most probably refers to the gladiator's origin in the Arabian city of Amara, Staab.

1214: 109 no. 6. **Funerary epigram of Eumelos.** Now in *I.Stratonikeia* 1499. Stele, broken above; the relief repre-sents a *retiarius* advancing to the right and surrounded by nine or more wreaths. The inscription is incised on the lower frame [on analogy with the other stelae we may assume that the name and the class of the gladiator were incised on the now lost upper part of the stone, Corsten]. See also C.P. Jones, *ZPE* 163 (2007) 47/48.

Εὐμήλου τόδε σῆμα κραταιοῦ μουνομάχοιο,
ὃν πολλοὺς ὀλέσαντα ἐνὶ σταδίῃ ὑςμείνῃ
τῇδε κόνει παρέδωκεν ἔχ(ε)ιν μεροπήιος
vacat αἰχμή vacat

2. For σταδίῃ ὑςμείνῃ cf. *Il.* 13.314 and 713, Staab || 3. initio τῇδε, Jones, *I.Stratonikeia*; τῆλε, ed.pr. || 3. B. Puech, *An.Ép.* (2006) [2009] no. 1466, reads παρέδωκέ μ'ἔχειν; Staab reads the above text from the squeeze.

1215. Tralles. Dedication of statues of Hermes, reign of Tiberius. *BCH* 10 (1886) 516 no. 6; *I.Tralleis* 11 (ἱερεὺς Τιβερίου Καίσαρος | καὶ Ἑκάτης Σεβαστῆς | τοὺς Ἑρμᾶς ἀνέθηκεν). P.Salz in *Impact of imperial Rome* 232-238, especially 236/237, describes the numismatic context of this inscription: coins with Livia, with a crescent, which points to Demeter but also to Hekate (and Selene).

IONIA

1216. Didyma. Dedications of Chares to Apollo and of Hermesianax, ca. mid-6th cent. B.C. *I.Didyma* 6 and 9 (Jeffery, *LSAG*[2] p. 343 no. 29 and p. 342 no. 24). B.Fehr, *Hephaistos* 24 (2006) 59, proposes that at least several of the statues of the so-called 'Branchidae' were not originally erected at their findspot on the Sacred Road but in the sanctuary of Apollo at Didyma, citing similar sculptures found there and pointing out that *I.Didyma* 6 (Chares) was dedicated to Apollo.

1217. Didyma. Dedicatory epigram to Pan, 2nd/3rd cent. A.D. Base of local limestone now in the garden near the Apollo temple; exact provenance unknown; rather irregular script pointing to the 3rd cent. A.D. Ed.pr. W.Günther in R.Biering, V.Brinkmann, U.Schlotzhauer, B.F.Weber † (edd.), *Maiandros. Festschrift für Volkmar von Graeve* (Munich 2006) 105-110 (ph.; German translation).

[Ἀγαθῇ] vacat τύχῃ
[Ε]ὐαστῆρι θεῷ
χιμαρήποδι
[Φ]οίβου
ἐν ἄλσει
[Ἀ]ρτεμίδωρος
[ἐ]μὲν θῆκε
[π]ροφητορίῃ

Distichon (LL. 2-4 and 5-7), ed.pr. || 2. Εὐαστήρ: mostly used as an epithet of Dionysos, ed.pr., with parallels for εὐαστής and εὐαστήρ || 3. χιμαρήπους: 'bocksfüßig', ed.pr., who points out that this epithet clearly identifies the θεός (L. 2) as Pan || 4-5. for the ἄλσος of Apollo in Didyma ed.pr. refers to Strabo 14.1.5 and to *MDAI(I)* 21 (1971) 97-105 (Merkelbach-Stauber, *SGO* I 01/19/06; oracular inscription referring to the ἄλσος as τῷ λεγομένῳ παραδείσῳ) || 8. προφητορίη: derived from the otherwise rare προφήτωρ; Artemidoros was prophet of Apollo in Didyma, ed.pr.

1217 bis. Ephesos. Religion: Dionysiac associations. See our lemma no. 862.

1218. Ephesos. Grant of citizenship to Hagnon of Teos, 322/321 B.C. *I.Ephesos* 1423-1438. In an examination of *IG* II² 682 (see our lemma no. 193), A.J.Bayliss, *ZPE* 155 (2006) 116-121, argues that Ἅγνων must have switched sides shortly after the decree (in which he appears as an adherent of Krateros), since in 321 he fought against Antigonos Monophthalmos, according to B.'s reconstruction of *IG* II² 682.

1219. Ephesos. Dossier concerning immunity for professors, sophists and doctors, just after 42 B.C. *I.Ephesos* 4101; *SEG* XXXI 952 (which includes a new fragment, published by K(nibbe), and a republication B(ringmann)). U.Laffi in B.Virgilio (ed.), *Studi Ellenistici* 19 (2006) 453-521 (ph.; Italian translation; reconstruction of the original Latin version), proposes corrections in readings and new restorations on the basis of his examination of the fragments in situ and squeezes of the old fragments (a, b, c) and of Knibbe's new fragment. He argues that we have a dossier containing both a senatus consultum (LL. 1-11) and a triumviral edict (LL. 12-29), and that K.'s fragment does not necessarily join the old fragments (a, b, c), as assumed in *SEG*, but may have adjoined another stone, now lost, containing at least nine lines, that was positioned between the new and the old fragment. He proposes that the inscription was erected in Ephesos' Mouseion, whose members may have had the dossier re-engraved under Trajan, possibly together with other regulations concerning their privileges. L. presents the following text (text and French translation also in *An.Ép.* (2006) [2009] no. 1455 (a-b)). We follow L.'s line-numbering, with a virtual first line (*).

I* [- - - - ἅτινα e.g. -]
[.].ων ἐξάγεται ἢ φέ[ρεται] ἢ̣ κ̣α̣ὶ̣ εἰς τοὺς ἀγροὺς εἰσάγ[εται]
ἢ εἰσφέρεται, τούτων πάντων εἰσαγώγιον καὶ ἐξαγώγιον μὴ
πράσσωνται μηδὲ ⟨ἄλλο μηδὲν⟩ τέλους ὀνόματι· v ἐὰν δέ τις περὶ τού-
4 του τοῦ πράγματος ἀνθίστηται, τῷ δήμῳ ἢ τῷ πλήθει
προσανενενκεῖν δεήσει· ὕπατοι{ς} στρατηγοὶ δήμαρχ[οι]
οἱ νῦν ὄντες οἷς ἂν αὐτῶν δόξῃ τῷ δήμῳ καὶ τῷ πλ[ή]-
θει προσανενενκάτωσαν· ὅταν τις τῶν τριῶν ἀνδρῶν
8 ἐπὶ τῆς καταστάσεως τῶν δημοσίων πραγμάτων
ἐπι⟨χω⟩ρῴη διατάγματι δηλῶσαι δεδόχθαι μηδένα
τούτων τοῖς παιδευταῖς καὶ τοῖς σοφισταῖς ἢ τοῖς
[ἰ]ατροῖς εἰσφορὰν ἐπιτιθέναι τούτους τε ΑΤΕΛΗ
- - - - - - - - - at least 9-11 lines missing - - - - - - - - - - -
12 εἶναι βεβουλῆσθαι η[. . . . .]εν ποιητέον, [ὅ]-
πως περὶ τούτου τοῦ πρ[άγματος δια]τάγματι δηλώσο-
μεν, καλῶς ἔχον ἐστίν· [μή τις δύ]ο ἀνδρῶν ἢ τεσσάρων
ἀνδρῶν ἢ τῶν ὁποίποτε [δικαιο]δοτούντων ἀρχόντων

16 ἐν πόλει χ⟨ω⟩ρείῳ δήμῳ κολω[νή]ᾳ ἀποικίᾳ σκέπῃ συνηλύ-
σει χώρᾳ μήτε ἀρχοωνήαν [μ' ἔ]χοντες ἄλλος τέ τις εἰσ-
φορὰς ἐπιτετακχέναι [μήτε] τι ἀπό τινος αὐτῶν
ἑνὸς ἑκάστου εἰσπ̣[επρακέν]αι μήτε ἐνπεποδικέ-
20 ναι ᾧ{ς} ἔλαττο⟨ν⟩ αὐ̣[τοὶ ἔκ τε τοῦ δια]τ⟨άγ⟩ματος τούτου κ[αὶ]
ἐκ τοῦ δ[όγματος τῆς συγκλήτου ἀτέλειαν πάντων τῶν]
πραγμά[των καρπώσωνται, μηδεμίαν ἐξουσίαν ἐχέτωσαν]·
ὃς ΑΝ[- -]
24 κριτὴ[ν - - -]
ἐκδον[- - -]
τριῶν [- - -]
ὅσοι π[- - -]
28 λειτο[υργ- - -]
[. .] ο[- - -]

1*-3. [- - - ἅτινα ἐκ τούτων τῶν ἀγ]ṛῶν, *SEG*; L. points out that the first preserved letter of L. 1 is a tau or iota, not a rho; φ[έρεται], *SEG*; ἀγρούς: 'territories' of cities; the clause concerns both the portorium (τέλους ὀνόματι in L. 3) and the urban taxes levied at urban borders (*SEG* (K)); or it refers to dues collected both in Italy and the provinces (*SEG* (B)). L. cautiously suggests that the ἀγρούς-clause refers to goods imported or exported over land ('nell' entroterro'), as opposed to goods imported through harbors; the latter may have been mentioned in the text preceding L. 1 (e.g. εἰς τοὺς λιμένας); in L. 3, L. assumes a mason's error, an inscribing of μηδὲ τέλους ὀνόματι instead of μηδὲ ἄλλο μηδέν ('saut du même au même' or, rather, 'au presque-même': μηδέν caught his eye and in addition he misspelled it as μηδέ); τέλους ὀνόματι refers to any other form of 'imposta'. L. argues that we have two taxes: import and export dues; it remains unclear, however, whether or not the exemption concerns only some specific goods, and also who enjoys the privilege; ὀνόματι· ἐάν, *SEG*; in L. 3, L. noticed a vacat of one letter and points out that the epsilon of ἐάν is larger than the other letters ‖ 4-7. in L. 5 *SEG* has δεήσει ὑπατοῖς, στρατηγοὶ κτλ.; L. puts a full stop after δεήσει; τῷ δήμῳ ἢ (L. 6), *SEG*; L. reads καί on the stone; L. accepts B's ὑπάτοι{ς} (*SEG* app.cr.) but attributes it to a simple dittography; he concludes that in LL. 1-7 we have a clause of a senatus consultum ‖ 7-11. in L. 9 ἐπιτηρῷ ἢ διατάγματι δηλῶσαι, δεδόχθαι, *SEG*; L. points out that LL. 8 and 9 both begin with ΕΠΙΤΗ, and proposes that in L. 9 the mason erroneously began with the first letters of L. 8, realized his mistake too late to correct it and engraved ἐπιτηρῴη (optative; L. adduces parallels for this form) instead of ἐπι⟨χω⟩ρῴη followed by the infinitive δηλῶσαι; L. deletes the comma between δηλῶσαι and δεδόχθαι and makes the latter depend on the former: 'Se mai uno dei triumviri --- acconsentisse a rendere noto con un editto che è sembrato bene che ---'; δεδόχθαι: refers to a senatus consultum according to L., who adds that the exemption from εἰσφορά for the three categories given in LL. 10/11 is unlikely to have been the same as the exemption from the portorium; τούτων (L. 10): the magistrates mentioned in L. 5, L.; L. 11 in fine: ἀτελεί[ους], *SEG*; ΑΤΕΛΗ, L., who discerns the lower part of two vertical hastae and notes that the space between those hastae is exactly the same as for etas: either τούτους τε ἀτελῆ [ἔχειν ὅσα e.g. ἐξάγεται (or ταῦτα πάντα ἐξάγειν) or τούτους τε ἀτέλη[αν ἔχειν + gen.plur. indicating the goods concerned; L. proposes that the senatus consultum ended with a main clause such as δοκεῖ ἡμῖν καλῶς καὶ προσηκόντως ποιήσειν or ταῦτα πάντα ὀρθῶς καὶ στοιχούντως δοκεῖ γενήσεσθαι ‖ 12. ἡ[μᾶς καθ' ἃ ἔδοξ]εν ποιητέον (sc. εἶναι), L., who suggests that καθ' ἃ ἔδοξεν refers to a senatorial decision, ποιητέον to the behavior of the addressees of the triumviral edict mentioned in LL. 14-17 and that καλῶς ἔχον ἐστιν (L. 14) is the main clause governing L. 12 βεβουλῆσθαι, in which case a comma is to

be placed before καλῶς; alternatively he considers the possibility that the main clause preceded βεβουλῆσθαι: e.g. [προσήκει πᾶσιν φανερὸν] | εἶναι, in which case καλῶς is to be preceded by a full stop and the expression is the equivalent of Bonum Factum ('Sta bene') || 13. [διατ]άγματι, *SEG* || 16-17. κολω[νεί]ᾳ, *SEG*; L. argues that in LL. 16/17 we have the triad *municipium*, *colonia*, *praefectura* and that for all three terms, as is the case for *colonia*, two or three alternatives were used: for *municipium*, πόλις, χωρεῖον, δῆμος; for *praefectura*, σκέπη, συνήλυσις, χώρα; in L. 17, [λαχ]όντες, *SEG*; L. reads the chi on the squeeze and points out that between the nu of ἀρχοωνήαν and the chi there is space for three letters; ἀρχοωνήαν [μ' ἔ]χοντες, L.: 'coloro che sovrintendono all' esazione [della *quadragesima*]' || 18. ἐπιτεταχέναι, *SEG*; αὐτῶν (and αὐτοί in L. 20): the παιδευταί, σοφισταί and ἰατροί of LL. 10/11, L. || 19. εἰς χ[- - - -]αι, *SEG* || 19-20. ἐνπεποδικέlναι ὡς ἔλαττο is the equivalent of *impedire quo minus*, L., who consequently corrects ὡς ἔλαττο (*SEG*) to ᾧ{ς} ἔλαττο⟨ν⟩; ἔλαττο [σ]υ[γκλήτου ἐκ τοῦ δ]όγματος, *SEG*; L. discerns between the omicron of ἔλαττο and the upsilon 'la traccia apicale di una lettera compatibile con A'; L. finds no trace of the omicron of [δ]όγματος (L. 20) and reads ΤΜΑΤΟΣ instead of ΓΜΑΤΟΣ; since there is no noun ending in the genitive in -τματος, he proposes [δια]τ⟨άγ⟩ματος (and as a result he restores δ[όγματος] in L. 21) || 21-22. ἐκ τοῦ δ[ιατάγματος τῶν τριῶν ἀνδρῶν ἐπὶ τῆς καταστάσεως τῶν δημοσίων] | πραγμά[των], *SEG* (a restoration much too long according to L.) || 22. nothing after πραγμά[των] in *SEG*; L. argues that all the infinitives of LL. 18-20 (ἐπιτετακχέναι, εἰσπ̣[επρακέν]αι and ἐνπεποδικέναι depend on ἐξουσίαν ἐχέτωσαν || 24. κριτή[ν]: possibly a reference to exemption from the obligation to perform as a judge in juries, L. || 26. τριῶν: obvious reference to the triumviri, L. || 28. perhaps a reference to [ἀτέλεια τῶν] | λειτο[υργιῶν]?, L.

1220. Ephesos. Dedicatory inscriptions on the occasion of Ephesos' first neokoria, ca. 88-91 A.D. *I.Ephesos* 232-235, 237-242, 1498, 2048. C.Mayer, *Tyche* 21 (2006) 117-130, continues her study of the letter forms of Ephesian inscriptions (cf. *SEG* LIII 1280 bis; LV 1245) and analyzes a group of dedications made on the occasion of the grant of the first neokoria to Ephesos. M. discusses their find spots, current location, availability of squeezes as well as the dating and structure of their dedicatory formula (German translation). On the basis of the forms and proportion of the letters, she divides the inscriptions into two main groups. **Group 9**: *I.Ephesos* 232/233, 235, 239, 241, 2048 (*I.Ephesos* 1016 is also discussed as part of this group due to similar letter forms); **Group 10**: *I.Ephesos* 232a, 234, 237/238, 1498, 3005. **Groups 1-8** have already been classified and discussed in Mayer's previous publications. M. provides a brief description of the inscriptions of all groups and an analysis of the main characteristics of their letter forms (e.g. ligatures, oversize letters), noting similarities and differences. M. argues that, on the whole, the letters of the dedicatory inscriptions of the two groups are very similar and concludes that the inscriptions were probably produced in the same Ephesian workshop by two scribes (one for each group) but different stone cutters.

1221. Ephesos. Flavius Damianus' donation of grain in a period of crisis. *I.Ephesos* 672 and 1380 (cf. also our lemma no. 1222). F.Kirbihler, *REA* 108 (2006) 613-640, offers some reflections on the situation in which Fl. Damianus, between September 166 and October 167, provided 201.200 medimnoi of wheat (ca. 8000 tons) for the benefit of Roman soldiers, on transit in the city in the context of the expedition of M. Aurelius and L. Verus against the

Parthians, and the Ephesian population. On 619 note 25 he suggests that Damianus is not likely to have offered so much grain from his own estates, though he may have owned some grain-producing lands in the territory of Hypaipa. He argues that beginning in 165/166 A.D. there was a 'crise alimentaire' ('famine; epidemic', viz. the Antonine Plague; cf. *SEG* XLI 981) in Asia and adduces a passage of Galen and a number of inscriptions: Kaibel, *EG* 793 (Apollonia in Phrygia); *OGIS* 511 (*IGR* IV 580, Aizanoi); *TAM* V.2.982; *I.Stratonikeia* 203; *I.Tralleis* 66 and 90 (sitoniai in the period 161-180 A.D.); *IGR* IV 785 (Phrygian Apamea; but the date is uncertain); *IGR* IV 360 (Pergamon) and 1498 (Caesarea Troketta).

K. also invokes various emissions of Ephesian ὁμόνοια-coins (reign of M. Aurelius and L. Verus) that record homonoia with neighboring cities (Miletos, Tralles, Hierapolis, Laodikeia on the Lykos), which may have provided 'une assistance logistique durant une période de crise' (629).

In 170/171 A.D. Damianos erected a statue for the provincial governor (τὸν τῆς ἐπαρχείας σωτῆρα; *I.Eph.* 3029); σωτήρ may allude to gubernatorial help in the period of famine in 165-170 A.D. Finally, K. adduces *I.Eph.* 677 A, dedicated by Fl. Titianus, praef. Aegypti, whom he proposes identifying with the prefect of 164-167 A.D. He may have facilitated export of Egyptian grain to Ephesos.

1222. Ephesos. Honorary inscriptions for T. Flavius Damianus, 166/167 A.D. *I.Ephesos* 672, 3080. A.Kalinowski, *Tyche* 21 (2006) 53-72, republishing the Greek texts (English translation) suggests the following changes: *I.Ephesos* 672: Οὐαρίου instead of Οὐαρίῳ in L. 14, and παρ' αὐτῶν instead of παρ' αὐτῶν in L. 22. *I.Ephesos* 3080: ιγ instead of γ in L. 7, Ἀτειμήτου instead of Ἀρτειμήτου in L. 23, and νοποιοῦ instead of νεοποιοῦ in LL. 23/24. K. argues that the two texts, which are similar in content and phrasing, derive from a single decree of the Ephesian boule and demos and that the similarity of their layouts indicates that they were made in the same workshop, with *I.Ephesos* 672 serving as a model for *I.Ephesos* 3080. A supporting plinth would have provided a formulaic prescript, e.g. ψηφισαμένης τῆς βουλῆς καὶ τοῦ δήμου or τῆς πρώτης καὶ μεγίστης μητροπόλεως τῆς Ἀσίας καὶ δὶς νεωκόρου Σεβαστῶν Ἐφεσίων πόλεως ἡ βουλὴ καὶ ὁ δῆμος ἐτείμησαν. Discussion of *I.Ephesos* 672A/B and the procedures involved in the composition of *I.Ephesos* 672 and 3080 (proposal of decree, drafting of text, *ordinatio*, carving of the text), including a table comparing details of their layout, wording, and lettering.

In *JÖAI* 75 (2006) 117-132, K. resumes study of *I.Ephesos* 672 and 3080, focusing particularly on the identity and motivations of the groups who commissioned the inscriptions: the people of the plateia (ἡ πλατεῖα) and the people of the agora (παρ' αὐτῶν τῶν ἐν τῇ ἀγορᾷ), and adducing *I.Ephesos* 422b, 454b, 626, 666A, 730, 2065, 2298A, 3013, 3059, 3063, 3070/3071, 3079. Drawing on *I.Side* 105/106, 111/112, K. proposes that 'the creation of each collective was of necessity casual and possibly even time-limited, restricted to erecting these two honorific monuments for Damianus' (131).

1223. Ephesos. Dedication by the imperial freedman Helikon, 208 A.D. *I.Ephesos* 296 (*CIL* III 427; *ILS* 430). A.Daguet-Gagey in M.-H.Quet (ed.), *La 'crise' de l'empire romain de Marc Aurèle à Constantin. Mutations, continuités, ruptures* (Paris 2006) 76-88, comments on the [spes] parricidiales insid[iatorum] ([ἐλπί]δας τῶν ἀνοσίων [ἐπιβουλευτῶν]) and adduces *CIL* VIII 1628 (*ILS* 429; Sicca Veneria; 208 A.D.) as a parallel (detectis insidiis hostium publicorum). The insidiae refer to the conspiracy of C. Fulvius Plautianus (hostis publicus) and possibly to the trial of Pedo Apronianus, governor of Asia.

1224. Ephesos. Mosaic inscription, ca. 500 A.D. *I.Ephesos* 4131. V.Scheibelreiter, *op.cit.* (our lemma no. 2114) 68/69 no. 31, republishes the inscription (dr.) with several new readings.

[ca. 2]ΜΕ̣[- - - ca. 15 - - -]
ΣΥΝΗΘ̣[- - - ca. 15 - - -]
ΚΕΝ̣[- - - - ca. 15 - - - -]
Ν̣Δ̣[- - - - - ca. 15 - - - -]
Ν̣[- - - - - ca. 15 - - - - -]
[- - - - - - ca. 20 - - - - - -]

1. [- -]ιε[- -], *I.Ephesos* ‖ 2. [- -]συνη[- -], *I.Ephesos* ‖ 5 and 6. not in *I.Ephesos*.

1225. Vacat.

1226. Erythrai. Honorary inscription for Konon, shortly after 394 B.C. *I.Erythrai* 6. J.Ma, *ZPE* 157 (2006) 124-126, challenges the widely accepted restoration [ἐπίχρυσον] in L. 15 on the grounds that gilt honorary statues are 'common for human benefactors only from the late Hellenistic period onwards'. Noting that Konon was allowed to choose the location for his statue – 'a feature which becomes common only in the late Hellenistic period (and so perhaps a gilt statue is conceivable for Konon after all)' – Ma reviews the evidence for the findspots of several inscriptions found in the area of Erythrai and proposes that the statue of Konon and *I.Erythrai* 6 may have been set up in a shrine of Aphrodite Pontia, which he tentatively suggests might be on the site of the chapel of the Mother of God where LeBas saw the inscription.

1227. Klaros. Honorary decree of Kolophon-on-the-sea for Athenaios, son of Attalos I, ca. 180-160 B.C. T.Macridy, *JÖAI* 8 (1905) 161-163 no. 1; A.Brückner, *JÖAI* 9 (1906) Beiblatt 57-60; M.Holleaux, *BCH* 30 (1906) 349-358 (= Holleaux, *Études* II [Paris 1938] 51-60, with additional notes by L.Robert); L.Robert, *Ét.Anat.* 153/154. Erected in the precinct of the temple of Apollo in Klaros, rediscovered in the ruins of the Byzantine church in Notion and now in the Archaeological Museum in Smyrna. Republished by P.Gauthier, *REG* 119 (2006) 473-494 (ph. of the stone and of a squeeze made by L.Robert; French translation; copious commentary).

[- - - - - - - - - - - - - - - - - - - Ἀπόλλωνος (?)] Κλαρί-
[ου - - - - - - - - - - - - - ἀναθεῖναι δὲ αὐτοῦ τὴ]ν εἰκόνα

[ἐν τῶι ἐπιτηδειοτάτωι (?) τόπωι τοῦ ἱε]ροῦ πλησίον
[τῶν εἰκόνων τῶν ἀδελφῶν Ἀθηναί]ου καὶ τῆς μητρὸς
[αὐτῶν βασιλίσσης Ἀπολλωνίδο]ς· καὶ ἐπειδὴ οἱ με-
[τέχοντες τοῦ τόπου (?), τῶν νέων] καὶ τῶν ἐφήβων ψήφισ-
[μα προεγράψαντο περὶ τοῦ] τιμῆσαι Ἀθήναιον ὄντα
[εὐεργέτην καὶ τῶν καλλ]ίστων ὀρεγόμενον ταῖς
[ἀξίαις τιμαῖς, ἀπονέμ]οντες ἐπιφανῆ καὶ μνήμης
[αἰωνίου ἀξίαν δόξαν (?) κ]αὶ χάριν, δεδόχθαι περὶ τού-
[των τῆι βουλῆι καὶ τῶι] δήμωι τὸν γυμνασίαρχον
[τὸν ἑκάστοτε γινόμε]νον, ἐν ἧι ἡμέραι Ἀθήναιος ἐ-
[γένετο, θυσίαν συντ]ελεῖν καὶ διαδρομὴν τῶν νέων
[καὶ τῶν ἐφήβων Ἀθη]ναίωι, συντελεῖν δὲ ἐν τῆι αὐ-
[τῆι ἡμέραι καὶ τ]ὸν παιδονόμον ἀγῶνα παίδων· δίδοσ-
[θαι δὲ αὐτοῖ]ς ὑπὸ τοῦ οἰκονόμου εἴς τε τὴν θυσίαν
καὶ τὴν διαδρομὴν καὶ τὸν ἀγῶνα ὃ ἂν ὁ δῆμος τάξηι
ἐγ Κρονιῶνι μηνί· τῶν δὲ ἱερείων τῶν τεθέντων ἀ-
φαιρεθέντων εἰς τὰ ἆθλα τοῖς τε νέοις καὶ τοῖς ἐφή-
βοις καὶ τοῖς παισίν, ἐὰμ μή τι καὶ ἄλλο βούλωνται
τιθέναι τοῖς νικῶσι, τὰ λοιπὰ διανεμέτω ὁ γυμνα-
[σ]ίαρχος τοῖς ἀλει[ψ]αμένοις καὶ τῆι βουλῆι καὶ
[τοῖ]ς ἄλλοις ἄρχουσι καὶ τοῖς ἱερεῦσι καὶ πρυτά-
[νει κα]ὶ προφήτῃ καὶ ἱερῶι ⟨ι⟩ συνεδρίωι καὶ τοῖς
[νικήσα]σι τοὺς στεφανίτας ἀγῶνας καὶ ἱεροκή[ρυ]-
[κι καὶ γρα]μματεῦσιν· τὴν δὲ διαδρομὴν συντελ[εῖσ]-
[θαι ὑπὸ τοῦ γ]υμνασιάρχου ἐν τῶι Ὁμηρείωι· τ[οὺς]
[δὲ νικήσαντας ἀ]ναγγέλλεσθαι ὑπὸ τῶν ἀρχόντων
[- - - ca. 12 - - -· τὸν δὲ] παιδονόμον τὸν ἀγῶνα συντε-
[λεῖν τῶν παίδων ἐν τῶι Ὁ]μη[ρ]ε[ί]ωι μέχρι π[α]ιδικὴ
[παλαίστρα οἰκοδομηθῇ· ἀναγορ]εύεσθαι δὲ τὴν ἡμέ-
[ραν ἐν ἧι ἥ τε θυσία καὶ ἡ διαδρομ]ὴ καὶ ὁ ἀγὼν συντε-
[λεσθήσονται ἐπώνυμον Ἀθηναίου· ἐ]ξεῖναι δὲ καὶ
[- -] αὐτῆι καὶ - - - - - -

Date: ca. 150 B.C., M. (letter forms); ca. 200 B.C., H. (absence of Eumenes II among Athenaios' brothers; therefore Eumenes II was not yet king and the decree pre-dates 197 B.C.; it shows the city's dependence on King Attalos I); C.Habicht, *AvP* VIII.3.3 (honorary inscription for Athenaios, son of Attalos I) dated this text on palaeographical grounds ca. 150 B.C. and suggested dating the Kolophonian text ca. 160 B.C. (or just before); G. points out that the lettering of our text resembles that of the Pergamene text; he suggests dating our text to ca. 180-160 A.D.; Athenaios may have promised to finance the construction of a special παιδικὴ παλαίστρα (LL. 30/31) when he visited Kolophon as a νέος ‖ stoichedon (ca. forty letters per line), with syllabic division ‖ 1-5. end of a decree issued on the initiative of the boule, magistrates or private citizens and awarding 'honneurs civiques' (especially an εἰκών) to Athenaios ‖ 2. [σταθῆναι δέ], H.; for [ἀναθεῖναι δέ] G. refers to *SEG* XXXIX 1244 Col. III LL. 43/44 ‖ 3. [ἐπιτηδειοτάτῳ], H.; [ἐπιφανεστάτῳ?], R.; G. prefers the former ('le plus approprié'),

since Athenaios' statue is to be erected near the pre-existing statues of his family ‖ 3-5. πλησίον | [τοῦ πατρὸς θεοῦ βασιλέως Ἀττάλ]ου καὶ τῆς μητρὸς | [βασιλίσσης (?) Ἀπολλωνίδο]ς, B. ‖ 5-34. decree issued on the initiative of the visitors of the gymnasion (ephebes; neoi; LL. 5-7) and awarding 'honneurs *gymnasiaux*' ‖ 5-6. οἱ [π]ε|[ρὶ τὸ γυμνάσιον τῶν τε νέων], H. (apud R.); G. reads, both on the stone and the squeeze, ΟΙΜΕ; he proposes his restoration 'avec grande réserve': οἱ μετέχοντες τοῦ γυμνασίου is a common expression (*I.Smyrna* II.2 no. VI on 354; *CIG* 3085); τόπος often denotes the gymnasion (L.Robert, *OMS* V 351; *SEG* XLIII 843); the passage emphasizes the fact that it is the neoi and ephebes (and not other visitors of the gymnasion) who proposed the decree; but cf. now P.Gauthier in *BE* (2007) no. 447 (the restoration is too long; better left unrestored) ‖ 8-10. ταῖς | [ἄλλαις (or πάσαις) τιμαῖς, ἀποδιδ]όντες ἐπιφανῆ καὶ μνήμης [ἀξίαν - - - ca. 13 - - -]ας χάριν, H.; after examination of the stone R. read in L. 10 AI χάριν; before AI there is space for ca. 18 letters; for μνήμη αἰώνιος (or ἀθάνατος) he refers to *SEG* XLVIII 2205 ‖ 10-13. restorations by H.; in LL.12-13 ἐ[τελεύτησε], M., also adopted by S.Aneziri, D.Damaskos in *Das hellenistische Gymnasion* 259 (cf. *SEG* LIV 1849 sub 7) ‖ 13 (cf. also 26 and 32). διαδρομή: 'épreuve de course', G., who refers to *Syll.*[3] 694 (*SEG* XXXIV 1244) and rejects D.Kah's interpretation 'Paraden' (cf. *SEG* LIV 1849 sub 1) [see now also L.D'Amore, *REA* 109 (2007) 159, with note 50: not a 'semplice corsa, ma --- un percorso articulato di prove che dovevano esaltare la preparazione militare dei giovani del ginnasio', Pleket] ‖ 14-16. restorations by H.; for the οἰκονόμος (L. 16) G. refers to *SEG* XXXIX 1243 Col. V LL. 51-53 [for the problem of the urban budget cf. *SEG* LV 1989; cf. also our lemma no. 1228 app.cr. ad LL. 11/12] ‖ 18. Κρονιών: for the Kolophonian calendar cf. *SEG* LV 1251 app.cr. ad L. 2; Kronion probably is the month of June, in which case Athenaios' birthday fell in the summer [for the Kolophonian calendar see also our lemma no. 1227] ‖ 22. τοῖς ἀλειψαμένοις: 'those who have trained', sc. for the contests in honor of Athenaios (but did not win), or more in general 'those who regularly visited the gymnasium', G. ‖ 22-23. the boule was an ἀρχή but the bouleutai were not, in the technical sense, ἄρχοντες: 'au Conseil et aux magistrats en général', G., who refers to *SEG* LIII 1297 LL. 13-17 ‖ 23-24. πρύτανις: eponymous magistrate; προφήτης: sc. of the oracle of Apollo in Klaros; cf. *SEG* XLII 1065; ἱερὸν συνέδριον: related to the Klarian oracle, G. ‖ 25-26. ἱεροκή[ρυξι], H.; for the ἱεροκῆρυξ G. refers to Robert, *Ét.Anat.* 39-41 and 209; *Hellenica* XI-XII 445/446; the evidence discussed by R. shows that in various cities there was *one* hierokeryx ‖ 26. 'the secretaries': not attested in Hellenistic inscriptions from Kolophon; but in Roman Imperial times 'the secretaries' occur in the lists of delegations to the oracle, G. ‖ 27 (and 30). Ὁμηρεῖον: Kolophon was one of the cities which claimed to have been Homer's mother-city; Homer is represented on late Hellenistic coins and on coins from Caracalla's reign, G., who refers to a Homereion in Smyrna (Strabo 14.1.37) ‖ 29. initio [αὐθήμερον], M. ‖ 30-31. μέχρι π[α]ιδικὴ | [σχολὴ κατεσκεύασται (*sic*), M.; μέχρι π[α]ιδικὴ | [τούτοις οἰκοδομηθῇ], H.; obviously the new, special gymnasion for the παῖδες is a gift of the honorand Athenaios, G.

1228. Klaros. End of an honorary decree of Kolophon-on-the-sea for Philetairos, son of Attalos I, 170-160 B.C. Fragment of a marble stele found by J. and L.Robert during their excavations in Klaros; briefly mentioned by L.Robert, *OMS* III 1502. Ed.pr. P.Gauthier, *REG* 119 (2006) 494-503 (ph. of the squeeze of J. and L.Robert; French translation; copious commentary).

- -
ΝΟΣ ἀείμ[νηστον (or -ος) - - - - - - - τοὺς ἁρμό]-
ζοντας αὐτ[ῶι (?) - - - - - - - - - - - - - - - - - - αὐ]-
τοῦ (?), πειράσ[εται ὁ δῆμος μηθενὸς λείπεσθαι]
ἐγ χάριτος [ἀποδόσει· χειροτονῆσαι δὲ καὶ]
πρεσβευτ[ὰς τρεῖς οἵτινες παραγενόμενοι]
παρὰ Φιλέτ[αιρον ἀποδώσουσιν αὐτῶι τὰς ἐ]-
ψηφισμένα[ς παρ' ἡμῖν τιμάς· ἐπιμεληθῆναι δὲ]
τοὺς στρατ[ηγοὺς ὅπως πρεσβευταὶ τρεῖς ἐν]
⟨ν⟩ ἀρχαιρεσ[ίαις χειροτονῶνται· τοῖς δὲ ἀπο]-
δειχθεῖσι [μεθόδιον δότω ὁ οἰκονόμος e.g. Εὔδι]-
κος ἡμερῶν [ὅσων ἂν ὁ δῆμος τάξηι ἐκ τῆς φυλα]-
κῆς καὶ τῆς [διοικήσεως· ἐτάχθη αὐτοῖς μεθό]-
διον ἡμερῶν [e.g. δεκατριῶν· πρεσβευταὶ ἀπεδεί]-
χθησαν v Ἀπ[- - - - - - - - τοῦ δεῖνος, ὁ δεῖνα]
Δημητρίου, [ὁ δεῖνα τοῦ δεῖνος· διεψηφίσθη]
ἐν τῶι δήμω[ι κατὰ τὸν νόμον καὶ ἐδόθη, ψηφι]-
σάντων χιλ[ίων -

Stoichedon (ca. 34-36 letters per line), with syllabic division; this is the end of a decree; in LL. 1-4 we have the last part of the decisions adopted by the Kolophonian demos, ed.pr. ‖ 1. ἀείμ[νηστον (or -ος)] rather than ἀεὶ μ[- -], ed.pr. ‖ 6. Φιλέταιρος: the third son of King Attalos I and Queen Apollonis; the ambassadors went to Pergamon. In 181/180 B.C., when Philetairos went to Rome, he was still a young man (νεανίσκος; Polybios 24.5.5); during the third Macedonian war Eumenes II and his two brothers Attalos and Athenaios joined the Romans on the battlefield, whereas Philetairos stayed in Pergamon (Livy 42.55.7); the embassy may have visited the prince in Pergamon in that period (ca. 171-168 B.C.); in *I.Didyma* 488 LL. 36 ff., issued after Eumenes II's death in 158 B.C., Philetairos' two brothers (Attalos and Athenaios) are mentioned; Philetairos himself is absent; he was dead at the time, G. ‖ 8. our inscription shows that in the first half of the 2nd cent. B.C. there was a college of several strategoi [ed.pr. writes about three strategoi; but the Greek text does not mention three strategoi but three ambassadors, Pleket]; ed.pr. refers to *SEG* XXXIX 1244 Col. II LL. 7-12, showing that ca. 130 B.C. there was a στρατηγὸς ἐπὶ τῶν ὅπλων, and adds that in the 2nd cent. B.C. in various other cities in Asia Minor colleges of στρατηγοί are attested (cf. e.g. *OGIS* 308; three strategoi in Hierapolis); these strategoi were not appointed by the Pergamene kings: see *SEG* XLIII 1381, ed.pr. ‖ 9-10. ἀρχαιρεσίαι: special assembly in which the next magistrates and, in our case, the three ambassadors were elected; probably held at the end of the year; the oikonomos of that year is to pay the costs of the embassy, ed.pr.; for the name of the oikonomos six or seven letters are available in L. 10, ed.pr. ‖ 11-12. for these two funds see *SEG* XXXIX 1243 Col. V LL. 51-53, ed.pr. [cf. also our lemma no. 1227 app.cr. ad LL. 14-16] ‖ 14. the name of the first ambassador was Ἀπολλᾶς, Ἀπολλόδωρος, Ἀπολλόδοτος vel sim., ed.pr. ‖ 17. more than 1000 citizens voted; cf. *SEG* LIII 1300 LL. 28/29 (903 positive votes), ed.pr.

1229. vacat.

1230. Magnesia on the Maeander. Letter of Darius I to Gadatas, early 2nd cent. A.D. *I.Magnesia* 115; Meiggs-Lewis, *GHI*/*GHI*[2] 12; *SEG* XXXVI 1042, XL 1042, XLVI 1470, LIII 1310; cf. *SEG* LII 1982. R.Lane Fox, in *Chiakon Symposion -- Forrest* 149-171, returns to this document, reprinting the text (translation), discussing its content and possible historical context

and defending its authenticity. Other re-inscribed Persian texts are known from Sardis and Tralleis (153-155). Formulations, whose authenticity has been doubted by many scholars (διάθεσις, δοῦλος, ἐπίταγμα, πέραν Εὐφράτου, πρόθεσις) find parallels in Achaemenid texts or in Herodotos. L.F. does not, however, exclude the possibility that the 'words here and there have been "modernised". ... With the passage of time, bits may simply have faded or perished from old documents. ... At Magnesia words like "ἐπιτάγματα", perhaps, or "πρόθεσις" may have filled a hole left in an original after more than five centuries, while the rest survived legibly. In-filling is not faking and it does not materially change the contents' (163). The original document probably dates to 512 B.C., when Darius I received in Sardis personnel from Apollo's temple, which protested against Gadatas' actions. Gadatas, possibly the satrap of Ionia or Karia, had transplanted crops and trees from the East; L.F. suspects that the sacred personnel, known to have rushed down the steep cliffs of Aulai during a ritual and to have torn trees by the roots, had uprooted some of Gadatas' transplanted trees. Gadatas punished them by obliging the sacred gardeners (ἱεροὶ φυτουργοί) to dig land outside their temple. The shrine's senior priests must have appealed to Darius, who ruled in their favor (cf. Herodotos 6.97 on instruction given by Darius to Datis not to harm Delos). Darius' reference to his respect towards Apollo is not evidence for his religious tolerance but for his respect toward oracles. The publication of the letter to Gadatas is not directly connected with the re-publication of documents as proof of asylia claims after 22 A.D., although it may have been inspired by them. It is connected with a dispute concerning control and taxation of sacred land. The letter may have been presented to Hadrian in 129 A.D. during the emperor's journey through Asia Minor and inscribed shortly after. On 168/169, L.F. presents a tentative Aramaic translation of this document by A.Salvesen. In a postscript, L.F. addresses P.Briant's arguments against the letter's authenticity (P.Briant in M. Giorgieri et al. [edd.], *Licia e Lidia prima dell'Ellenizzazione* [Rome 2003] 107-144 [*SEG* LIII 1310]): Darius is called 'son of Hystaspes' in his royal inscriptions; his reference to his ancestors is not influenced by Hellenistic style but is attested in his royal inscriptions. [For a detailed treatment of the phenomenon of re-inscribing old (or allegedly old) texts, see A. Chaniotis, *Historie und Historiker in den griechischen Inschriften* (Stuttgart 1988) 234-277, also with a discussion of the refined techniques of ancient forgers and on the distinction between genuine, authentic, and fabricated text (cf. *SEG* XLIX 1520); if we take into consideration these techniques, it becomes clear that what is relevant for the determination of the authenticity of a document is not the (expected) presence of seemingly authentic elements, but the presence of clearly later intrusions; the letter to Gadatas needs to be examined under this perspective, Chaniotis.]

1231. Magnesia on the Maeander. Document concerning the foundation of the Leukophryena, 207-203 B.C. *I.Magnesia* 16; *Syll.*[3] 557; *SEG* XXXII 1147 (J.Ebert). After study of a new squeeze and photo of the stone, W.J.Slater, D.Summa, *GRBS* 46 (2006) 275-299, republish LL. 16-33 (text; English translation). They reject Ebert's view that the Magnesians in 221 B.C. wanted to establish an ἀγὼν [ἀργυρί]|της (LL. 16/17) but failed and that it was not until 208 B.C. that they decided to establish an ἀγὼν στεφανίτης (LL. 28/29). They restore [στεφανί]την (so already *I.Magnesia*) instead of [ἀργυρί]την in LL. 15/16 and argue that in their first attempt to upgrade the status of their festival the Magnesians failed because they did not have 'an advertising strategy with the Greeks of Asia' and did not get 'their *theoriai* in place' (283). In their second attempt they did better; they proclaimed their stephanitic festival as isopythic and convinced kings, ethne and poleis (LL. 30/31) to recognize the city's claim. S.-S. reject the idea that the Magnesians decided to award a 50-stater crown to the victors (L. 29) and instead suggest that the Magnesians gave this crown to their own patron goddess (see their restoration in L. 29 in fine). Officially cash-prizes (such as a 50-stater crown) were never awarded to victors in stephanitic games by the organizing cities; if the latter did offer cash, they would never publicize it. [Although S.-S. adduce parallels for the omission of ἀγών in L. 28 and refer to authorities like Wilhelm and Robert, I cannot help feeling that their restorations in LL. 28/29 are both highly ingenious and problematic. *I.Magnesia* 102 and *IG* II[2] 994 are both fragmentary and nothing prevents us from restoring a form of ἀγών. As to *I.Ilion* 10 L. 28, P.Frisch translates τὰ περὶ τοῦ θυμελικοῦ καὶ τῶν ἀκροαμάτων as 'Das *Aufführungen* und Künstler betreffende' (italics are mine, H.W.P.) and apparently does not assume that ἀγῶνος should be supplemented. All other parallels are from accounts or victor-lists: documents in which rhetorical precision is rarely achieved. *I.Magnesia* 16, however, contains rather elaborate, rhetorical Hellenistic prose; in LL. 17 and 22 ἀγών occurs. We need parallels from official decrees, letters vel sim. Parallels for the idea that the Magnesians donate a crown with 50 staters to the deity are lacking. The suggestion that in an official document the Magnesians would never mention a value-prize in an ἰσοπύθιος ἀγών, is rather unconvincing. The Magnesians use very diplomatic language: they award a crown worth 50 staters, not 50 staters. How does this differ from *SEG* XXVII 119 L. 40 (cf. below the app.cr. in fine), where Delphian βραβεῖα also represent cash-value?, Pleket].

P.Thonemann, *GRBS* 47 (2007) 151-160, returns to this text. He suggests that in 221 B.C. the Magnesians claimed to have been 'the first of those dwelling in Asia to vote in favour of establishing a stephanitic contest' (πρῶτ[οι στεφανί]|την ἀγῶνα in LL. 16/17). This claim was rebuffed and it was not until 208 B.C. that the Magnesians had success with their project. Competition between Magnesia and Miletos explains why the Magnesians mentioned their rebuffed claim altogether. The Milesians had managed to upgrade their Διδύμεια to stephanitic status at some time between 221 and 208 B.C. (*Syll.*[3] 590), backed by oracular sanction. The Magnesians insisted that they were the first in Asia to have received such sanction for establishing a crown contest.

A.Chaniotis, *EBGR* (2007) [2010] no. 134, expresses doubts on the restoration of L. 29: the verb δίδωμι (not ἀνατίθημι) and the use of the present tense (διδόντες) instead of the aorist, which is otherwise consistently used in this passage (παρηλκύσθησαν, ἐγένετο, ἐπέδειξαν, ἀνεῖπον, ἀποδεξαμένων, ἐπρέσβευσαν), suggest that this crown was not a one-time dedication to Artemis but the regular prize of this contest.

Below we present S.-S.'s text of LL. 16-33.

>-<πρῶτ[ον στεφανί]-
την ἀγῶνα θεῖναι τῶγ κατοικούντων τὴν Ἀσίαν [ἐψηφίσαν]-
το, τὴν ἐκδοχὴν τοῦ χρησμοῦ ταύτην λαβόντες, [ὅτι πάντες]
τιμήσουσιν οὕτως Ἄρτεμιν Λευκοφρυηνήν, μᾶλ[λον δὲ εἰς]
τ̣ὸ θεῖον εὐσεβῶς ἔχοντες, ἐὰμ Μάγνησιν ἐπὶ τὸν ἀ̣[ρχαῖον ἐπό]-
μ̣ενοι βωμὸν Ἀρχηγέτιδι γέρα κεχαρισμέν[α ἀποδιδῶσιν],
ἅτε καὶ τῶν ἄλλων ἀ[γ]ώνων τὴν ἀρχὴμ̣ μὲν ἐπ' ἀργ[υρίωι τε]-
θέντων, χρόνωι δὲ ὕστερον διὰ χρησμοὺ̣ς στεφαν[ιτῶν γεγο]-

νότων· >-< ὡς δὲ ἐπιβ[α]λόμενοι παρηλκύσθησ[αν, ἐπὶ]
[σ]τεφανηφόρου Μοιραγόρου, ὅς ἐστιν τετταρακ[αιδέκατος]
ἀπὸ Ζηνοδότου, καθ' ὃν αὐτοῖς ἐγένε[τ]ο ὁ χ[ρη]σμ[ός, φιλιῶν μι]-
μνησκόμενοι πατρίων καὶ ἄλλοις ἐπέδειξα[ν πάνθ' ἃ ἐκέχρησ]-
το· >-< στεφανηφοροῦντος δὲ Μοιραγόρου τὸν στεφαν[ίτην ἀνεῖπον]
[ἰ]σοπύθιον, στέφανον διδόντες ἀπὸ πεντ[ή]κο[ν]τ[α] χρ[υσῶν τῆι θεᾶι],
ἀποδεξαμένων τῶμ βασιλέων [κ]αὶ τῶν ἄλλ[ων Ἑλλή]-
νωμ, πρὸς οὓς ἐπρέσβευσαν, κατὰ ἔθνη καὶ πό[λεις ψηφισα]-
[μ]ένων, τιμᾶν Ἄρτεμιν [Λε]υκοφρυηνήν· κα[ὶ ἄσυλον εἶναι]
[τ]ὴμ Μαγνήτωμ πόλιν καὶ χώραν (κτλ.)

16-17. πρῶτ[οι στεφανί]|την, T. || 17-18. S.-S. also consider [ἐβουλεύον]|το and [ἐπηγγείλαν]|το || 18. in fine [ὅτι οὗτοι], E. (and *I.Magnesia*) || 19. in fine ν ἄλ[λως πρὸς], E.; Summa reads ΜΑΛ[and S.-S. restore μᾶλ[λον δὲ εἰς]; [διότι?] | τιμήσουσιν οὕτως Ἄρτεμιν Λευκοφρυηνὴν μάλ[ιστα οἱ πρὸς] | etc., T. || 24. Ebert's παρηλ-κύσθησ[αν] ('when they were frustrated in the undertaking', S.-S.) is brilliantly confirmed by the new squeeze || 28-29. τὸν στεφαν[ίτην ἀγῶνα | ἰ]σοπύθιον, στέφανον διδόντες ἀπὸ πεντήκο[ντ]α χρ[υσῶν, ἔθεσαν], E. || 30-31. τῶν ἄλλ[ων ἀπάν]|τωμ, E. || S.-S. (294-299) offer some reflections on prizes available to victors of Hellenistic crown games. The festival city could give βραβεῖα ('metal symbols of victory'); from *I.Priene* 118 LL. 8-11 S.-S. infer that the κορινθιουργὰ βραβεῖα did not become the property of the victor but reverted to the city [but I do not find an equivalent for 'rework' in the text; συνετέλεσεν and κατεσκευασμένα refer to the manufacturing of the brabeia; the agonothetes enhanced the quality of the brabeia, so that the victors were not confronted with deteriorating prizes, Pleket]; brief discussion of *CID* II 139 L. 40 (*SEG* XXVII 119). S.-S. adduce *I.Eph.* 1415 (Greek text; English translation), recording τὸ ἐκ τοῦ νόμου τεταγμένον ἀργύριον for the crown won by an Ephesian boy in the Νέμεα, as an example of a cash award given to a victor in a stephanitic contest by his home city.

1232. Magnesia on the Maeander. Resuscitation of the Eisiteria in honor of Artemis Leukophryene, ca. 100 B.C. *I.Magnesia* 100b (*Syll.*[3] 695; *LSAM* 33). F.Santangelo, *EA* 39 (2006) 133-138 (Italian translation), draws attention to a coin from the time of the First Mithridatic War, which was minted under a certain Μαιάνδριος Ἀρτεμιδώρου, whom he identifies with his namesake in *I.Magnesia* 100b L. 44. This shows that Magnesia supported Mithridates, from which it follows that Maiandrios is not likely to have played a role after the war, so that the inscription should date to between the very last years of the 2nd cent. and 85 B.C.

1233. Metropolis. Copy of sections of the calendar decree, 9 B.C. White marble stele, found in the clubhouse of the presbyteroi, now in the Izmir Museum. The text contains a copy of the edict of the proconsul Paulus Fabius Maximus (A) and a copy of the section of the first decree of the Asian koinon (B), which is less well preserved in the other copies (cf. U.Laffi, *Studi Classici e Orientali* 16 [1967] 5-98). Edd.pr. B.Dreyer, H.Engelmann, *ZPE* 158 (2006) 175-182 (ph.; German translation), who also present a comparison with the copies from Priene and Apameia.

A [Παῦλος Φάβιος Μάξιμος] ἀνθύπατος λέγει·
[- - - - - - ± 36 - - - - - - - - - - - - - -]ν παρὰ τῶν
[πρότερον παρειλήφαμεν - - - ±16 - -]ιαν καὶ τὸ [.]
[τῶν θεῶν εὐμενὲς καὶ - - - ±16 - - -ἀπ]ορεῖσ[θαι]
[- - - ±10 - - πότερον ἡδίων ἢ ὠφε]λιμωτέρ[α] ἐστὶν ἡ τ[οῦ]
[θειοτάτου Καίσαρος γενέθλιος ἡμέρα, ἣν τῇ] τῶν πάντ[ων]
[ἀρχῇ ἴσην δικαίως ἂν εἶναι ὑπολ]άβοιμ[εν] καὶ εἰ [μ]ὴ τῇ [φύ]-
[σει, τῷ γε χρησίμῳ, εἴ γε οὐδὲν οὐχὶ δι]απε[ῖπτον καὶ] εἰς ἀ[τυ]-
[χὲς μεταβεβηκὸς σχῆμα ἀνώρθωσε]ν, ἑτ[έραν τε] ἔδω[κεν]
[παντὶ τῷ κόσμῳ ὄψιν, ἥδιστα ἂν δεξ]αμ[ένῳ φθοράν, [εἰ μὴ]
[τὸ κοινὸν πάντων εὐτύχημα ἐπεγεννήθη Καῖσαρ· διὸ ἄ]ν [τις]
[δικαίως ὑπολάβοι τοῦτο αὐτῷ ἀρχὴν τοῦ βί]ου καὶ τῆς [ζωῆς]
[γεγονέναι] ὅ [ἐστιν πέρας καὶ ὅρος τοῦ μ]εταμέλ[εσθαι]
[ὅτ]ι γεγ[έννηται. καὶ ἐπεὶ οὐδεμιᾶς ἂν ἀπ]ὸ ἡμέρα[ς εἴς τε]
[τ]ὸ κ[οινὸν καὶ εἰς τὸ ἴδιον ἕκαστος ὄφελ]ος εὐ[τυχεσ]-
τέ[ρας λάβοι ἀφορμὰς ἢ τῆς πᾶσιν γεν]ο[μένης] εὐ[τυ]-
[χ]ο[ῦς, σχεδόν τε συμβαίνει τὸν αὐτὸν ταῖς] ἐ[ν Ἀ]σ[ίᾳ] πόλε-
σιν κ[αιρὸν εἶναι τῆς εἰς τὴν ἀρχὴν εἰ]σ[όδο]υ, δ[ηλ]ονότι κα-
τὰ θήα[ν βούλησιν οὕτως τῆς τάξεως π]ρο[τε]τυπωμένης
ἵ[να] ἀ[φορμὴ γένοιτο τῆς εἰς τὸν Σεβα]στὸν τιμῆς· καὶ ἐπεὶ
δύσκ[ολ]ον [μέν ἐστιν τοῖς τοσούτοις αὐτοῦ εὐε]ργετήμα-
σιν κατ' ἴσον [εὐχαριστεῖν, εἰ μὴ παρ' ἕκα]στα ἐπινοήσαι-
μεν τρό[πον τινὰ τῆς ἀμείψεως, ἥδειον δ' ἂν ἄν]θρωποι τὴν κοι-
νὴν πᾶσιν [ἡμέραν γενέθλιον ἀνάγοιεν, ἐὰν πρ]ο⟨σ⟩γένηται αὐ-
τοῖς καὶ ἰδία τις διὰ τὴν ἀρχὴν [ἡδονή, δοκ]εῖ μοι· πασῶν τῶν πολι-
τηῶν εἶναι μίαν καὶ τὴν αὐτὴν [νέαν νου]μηνίαν τὴν τοῦ θη-
οτάτου Καίσαρος γενέθλιον, [ἐκείνῃ τε πάντας] εἰς τὴν ἀρχὴν
ἐνβαίνειν, ἥτις ἐστὶν [πρὸ ἐννέα καλανδῶν] Ὀκτοβρίων, ὅπως κα[ὶ]
περισσότερον τι[μη]θῇ προσ[λαβομέν]η ἔξωθέν τινα θ[ρη]σ-
κήαν καὶ μᾶλλον πᾶσιν γένη[ται γνώριμος· ἣ]ν οἶμαι καὶ π[λείσ]-
την εὐχρηστίαν τ[ῇ] ἐπαρχείᾳ παρέ[ξε]σθαι· ψήφισμα δὲ ὑπὸ τ[οῦ]
κοινοῦ τῆς Ἀσίας δεήσ[ει] γρ[αφῆναι πάσ]ας ἐνπεριειληφὸς τὰς [ἀ]-
ρετὰς αὐτοῦ, ἵνα τὸ ἐπινοηθὲν [ὑφ' ἡ]μῶν εἰς τὴν τιμὴν τοῦ Σε[βασ]-
τοῦ μείνῃ αἰώνιον· προστάξω δὲ χ[αρ]αχθὲν ἐν στήλῃ τὸ ψήφισμ[α]
ἐν τῷ ναῷ ἀνασταθῆναι προτά[ξ]ας τὸ διάταγμα ἑκατέρως γραφέν·
B ἔδοξεν τοῖς ἐπὶ τῆς Ἀσίας Ἕλλησιν γνώμῃ τοῦ ἀρχιερέω[ς]
Ἀπολλωνίου τοῦ Μηνοφίλο[υ] Ἐζιανείτου· ἐπεὶ πᾶσαν ἡ
διατάξασα τὸν βίον ἡμῶν [Π]ρόνοια σπουδὴν εἰσενενκαμένη
καὶ φιλοτιμίαν τὸ τελειότατον τῷ βίῳ διεκόσμησεν ἀγαθὸν
ἐνενκαμένη τὸν Σεβ[α]στόν, ὃν εἰς εὐεργεσίαν ἀνθρ[ώ]-
πων ἐκ πάσης ἐπλήρω[σ]εν ἀρετῆς ὥσπερ ἡμεῖν καὶ τοῖς
μεθ' ἡμᾶς ἀνθ' ἑα(υ)τῆς [θ]εόν, δοῦσα τὸν παύσαντα μ[ὲ]ν πόλε-
μον κοσμήσαντα δὲ [ε]ἰρήνην· ἐν ᾗ καὶ γεννηθεὶς ὁ Καῖσαρ

τὰς ἐλπίδας τῶν π[ρο]λαβόντων ἐν ταῖς εὐεργεσίαις ὑπερ-
έθηκεν οὐ μόνον τ[ο]ὺς πρὸ α(ὑ)τοῦ γεγονότας πᾶσι τοῖς ἀγα-
θοῖς ὑπερβαλλόμενος, ἀλλ᾽ οὐδ᾽ ἐ(ν) τοῖς ἐσομένοις ἐλπίδ[α]
τῆς συνκρίσεως ἀ[π]ολειπών, ἦρξεν δὲ τῷ κόσμῳ τῶ(ν) δι᾽ α(ὐ)τὸν
εὐανγελίων ἡ γεν[έ]θλιος ἡμέρα τοῦ θεοῦ, τῆς δ᾽ Ἀσίας ἐψηφισ-
μένης ἐν Ζμύρν[ῃ] ἐπὶ ἀνθυπάτου Λευκίου (Οὐ)ολκακίου Τύλλου
γραμματεύοντος Παπίου Διοσιρείτου τῷ μέγιστα εἰς τὸν
θεὸν καθευρόντι εἶναι στέφανον, Παῦλλος Φάβιος Μάξιμος
vacat

B 37. For the ethnic of the city of Aizanoi different forms were in use; for the present one, Ἐζιανίτης, cf. coins from the early 1st cent. B.C. with Ἐζεανιτῶν (F.Imhoof-Blumer, *Kleinasiatische Münzen* [Vienna 1901] I 189); cf. *OGIS* 458 note 25, and Zgusta, *KON* 51 § 27-1, edd.pr. [see also *SEG* LIV 1276 app.cr., Corsten] ‖ 37. in fine ΕΠΣΙ, lapis ‖ 42. ἀνθ᾽ ἑα(υ)τῆς (ΕΑΤΗΣ, lapis) [θ]εόν, G.W.Bowersock and C.P.Jones apud edd.pr.; θεὸν δοῦσα, A.Chaniotis, *EBGR* (2006) [2009] no. 38, who understands [θ]εόν as the object of δοῦσα: 'since the Provision, which has ordered our life, has shown every zeal and fervour and has provided the most perfect good for our life by bringing Augustus, whom she has filled with every virtue, so that he can be a benefactor to men, and has given him to us and to our descendants as a god, to represent her, the one who has put war to an end and has adorned the peace' ‖ 46-47. omission of nasals: οὐδ᾽ ἐ(ν) τοῖς and τῶ(ν) δι᾽ α(ὐ)τόν, edd.pr. ‖ 51. the texts ends in mid-sentence, so that the copy begins and ends with the proconsuls's name; the exact wording was apparently more important than grammatical consistency, edd.pr.

1234. Metropolis. Altar, 29 B.C.–14. A.D. Round marble altar with bucrania and garlands, found in the theater (cf. *SEG* LV 1260, which was found in the bouleuterion). Edd.pr. B.Dreyer, H.Engelmann, *ZPE* 158 (2006) 173/174: Καίσαρος εἱλαστηρίου

The inscription refers to Augustus' policy of reconciliation after Actium, edd.pr.

1235. Metropolis. Dedication of an altar to Germanicus, 4-19 A.D. Round marble altar with bucrania and garlands, found in the theater. Edd.pr. B.Dreyer, H.Engelmann, *ZPE* 158 (2006) 174/175 (ph.; German translation).

Γερμανικῶι Ἰουλίωι Τιβερίου υἱῶι
Καίσαρος υἱωνῶι Καίσαρι ἄσυλον
Μητρόδωρος Εὐκλέου Εὐκλῆς
vacat ὁ ἱερεύς vacat

Date: between Germanicus' adoption by Tiberius and his death in the Orient, edd.pr. ‖ 1-2. Germanicus was deified by Metropolis and given a priest, and his altar became a place of asylum, edd.pr. ‖ 3. the dedicant used his father's name as cognomen and may in this way have imitated the Roman tria nomina, edd.pr., who refer to R. Merkelbach, *ZPE* 22 (1976) 200-202 (= id., *Philologica. Ausgewählte Kleine Schriften* [Stuttgart, Leipzig 1997] 221-223).

1236. vacat.

1237. Miletos. Chronology of the stephanephoroi. P.J.Rhodes, *ZPE* 157 (2006) 116, provides a revised chronology of several stephanephoroi in *Milet* I.3.122.

1238. Miletos. The Delphinion and the oinophylakes. *Milet* I.3.33. C.Talamo, *PP* 61 (2006) 334-336, argues that the οἰνοφύλακες in *Milet* I.3.33 e L. 5 are the guardians of the vineyards in the possession of the Molpoi, from which the wine used in the rituals in the Delphinion was produced.

1239. Miletos. The office of *prokitharistēs*, 1st-3rd cent. A.D. N.A.Almazova, *Hyperboreus: Studia Classica* 12 (2006) 261-278 (Russian with English summary), discusses the meaning of the word προκιθαριστής, attested in *I.Didyma* 264 (ca. 50-150 A.D.), *Milet* VI.3.1140 (177-193 A.D.), and *I.Didyma* 182 (3rd cent. A.D.). She concludes that the office of προκιθαριστής was a sacred ministry of Ἀπόλλων Δελφίνιος (and probably also Artemis, cf. *I.Didyma* 264 L. 7) to which young men competent to take part in musical competitions were elected annually. After discussion of the possible senses of the prefix προ- in compounds, she concludes that the likeliest explanation of his functions is that he was 'the lead musician', performing the lead part in a troupe of musicians, similar to a πρωταύλης. [For a similar explanation see now W. Günther, in *Milet* VI.3.1140, Kantor.] Cf. L.Dubois, *BE* (2009) no. 433.

1240. Miletos. Honorary inscription for the musician Themison, ca. 100-150 A.D. *SEG* IX 52 c (pp. 215/216). The significance of this inscription for the history of Greek music is discussed by L.Prauscello, *op.cit.* (cf. our lemma no. 556) 111-116. Arguing that the expression ἑαυτῶι ποιεῖν τι means ἀφ᾽ αὑτοῦ ποιεῖν τι, she translates the phrase μόνον καὶ πρῶτον Εὐρειπίδην, Σοφοκλέα καὶ Τιμόθεον ἑαυτῷ μελοποιήσαντα 'the first and only one to set by himself to his own music Euripides, Sophocles and Timotheus'. Consequently, in that period the original compositions of Euripides, Sophocles, and Timotheos was already beyond recovery; their texts were mere reading texts. L.Lomiento, *BMCR* 2007.04.57, points out that the inscription may simply allude to the magnificent talent displayed by Themison in rephrasing, the three great authors' tunes. This would imply that the original songs were well-known to the audience, who could therefore appreciate his skill.

1241. Miletos. Dedication to the Nymphs, archaic period. *SEG* XLIII 847; *Milet* VI.3. 1298. After examination of the notebooks of T.Wiegand, H.Lohmann in *Maiandros* (cf. our lemma no. 1217) 201-204, points out that this inscription was not found south of Miletos, halfway along the sacred road from Miletos to Didyma, but more to the northeast at the foot of the hill called Stephania (near Assesos). Since archaeological traces are absent it is unknown whe-

ther there was a sanctuary of the Nymphs on the spot or if the stone was brought from elsewhere.

1242. Miletos. Sling bullets, 4th-2nd cent. B.C. *SEG* XLVII 1635. P.Weiß in *Maiandros* (cf. our lemma no. 1217) 281, argues that the inscription ΔΙΔΥ (1635 ad (1)) is to be read as the beginning of a personal name (Δίδυμος, Διδύμων etc.) rather than as Διδυ(μέως), sc. Ἀπόλλωνος (so *SEG*). On unpublished sling bullets (not from Asia Minor) the complete name Διδύμων occurs.

1243. Miletos. Weights. P.Weiß in *Maiandros* (cf. our lemma no. 1217) 280/281, publishes three large inscribed marble blocks. They all have Λ (sign for the Roman litra/libra: 'pound') and δή(μοσιον) preceded by a numeral: υοε´ (475), σκ´ (220) and σν´ (250): ca. 155, 72 and 82 kg. They all are likely to have belonged to a large urban weigh-house, probably on the 'Südmarkt'. See now also *Milet* VI.3.1392-1394.

On 280 W. mentions a lead weight showing a representation of a deer (one of the symbols of Ephesos) and at left an H: ἡ(μίμναιον). It weighs 258.55 gr., ca. half of a mna of 500 gr. (cf. *SEG* XLVII 1636). W. suggests that it is a loom-weight.

1244. vacat.

1245. Smyrna (area of: Nif Dağları). Honorary inscription for Theokritos, Imperial period. Stele (?) with wreath and inscription, found in a house wall in the village of Dağ Kızılca; text (majuscules, no line break indicated) in E.T.Tulunay, *AST* 23.2 (2006) 193.

Ὁ δῆμος Θεόκριτον ΙΒΕΣΙΟΥ τοῦ Θεοκρίτου

[A name Ἰβεσιος/ιας is unknown to me; perhaps Ἰκεσίου?, Corsten.]

1246. Smyrna. The worshippers of Dionysos. V.Hirschmann in A.Gutsfeld, D.-A.Koch (edd.), *Vereine, Synagogen und Gemeinden im kaiserzeitlichen Kleinasien* (Tübingen 2006) 41-59, examines the relation between the ἱερὰ σύνοδος τῶν περὶ τὸν Βρεισέα Διόνυσον τεχνειτῶν καὶ μυστῶν, the city and the first Christians. She discusses four inscriptions: *I.Smyrna* 600, 622, 639 and 733 (Greek text; German translation; commentary). The association cultivates good relations with Roman emperors and members of the urban elite; the latter are on record as members of the association [whether the Βακχεῖον in 733 is the temple of the association, as H. seems to assume (52), is far from certain, Pleket]. The association is 'oberschichtsorientiert' (58).

1247. Smyrna (area of: Nif Dağları). Christian building inscription, Byzantine period. Fragment of an architrave (?), found in a garden in the village of Dağ Kızılca; mentioned in E. T.Tulunay, *AST* 23.2 (2006) 193 (ph.). No text; what remains of the inscription (the building inscription of a church, T.) consists of three lines, the first of which is almost completely broken off; in L. 2 we tentatively read (on the photograph): [- - τα]ῖς νεουργίαις ὑπὸ τοῦ - - -

1248. Teos. Letters of Antigonos Monophthalmos concerning the synoikismos of Teos and Lebedos, 303/302 B.C. *Syll.*[3] 344; Welles, *RC* 3/4; Bencivenni (cf. *SEG* LIII 2203) no. 7. Cf. F.Pezzoli in *Le vie della storia* (cf. our lemma no. 2065) 367-375 (Greek text in an appendix) for some reflections on this text, especially on the measures concerning new legislation and on displacement of the 'centro abitato' of Teos.

LYDIA

1249. Lydia, unknown provenance. Epitaph of Proklos, 246 A.D. *SEG* LI 1685. [G. Petzl], *ZPE* 158 (2006) 164, points out that the inscription was previously published in *EA* 39 (1998) 40 no. 30 (*SEG* XLVIII 1433). In 2002 it was purchased by the Museum of Ancient Cultures at Macquarie University and (re)published as new by D.Barker, *ZPE* 157 (2006) 105/106 (ph.; English translation; cf. B.Puech, *An.Ép.* (2006) [2009] no. 1419, French translation), who assigns it to the region around modern Kula.

1250-1252. Northeast Lydia/Maionia (?). Dedications to Zeus Keraunios, Hellenistic and Imperial periods. Ed.pr. H.Malay, *EA* 39 (2006) 103/104 (ph.; English translation).

1250: 103/104 no. 2. **Dedication by Apollothemis, late Hellenistic period.** Marble stele with flat pediment and tenon; the inscription may have been incised on a rasura. Found in Eminbey (a village west of the city of Maionia).

Ἀπολλόθεμις Πυl Θοδώρου Διὶ Κεlραυνίωι εὐχήν

1251: 103 no. 1. **Dedication by Metrodoros and Thakla, Imperial period.** Marble stele with triangular pediment and tenon; in the pediment a rosette, below two branches and the inscription. Provenance unknown, presumably from the same workshop as *TAM* V.1.535 from Maionia; brought from the area of Kula, now in the archaeological museum in Izmir.

Μητρόδωρος | [κ]αὶ Θάκλα ἡ γυl[ν]ὴ Διὶ Κεραυνίῳ | vac. εὐχὴν vac.

2. Θάκλα previously unattested, perhaps a variant of Θέκλα (unattested in Lydia), ed.pr.; C. Brixhe, *BE* (2007) no. 454, suggests alternatively a form with hyphairesis, developped from Θεά-κλα.

1252: 104 no. 3. **Dedication by [- - -], Imperial period.** Lower fragment of a marble tabula ansata. Found in Akpınar (Tarigya?) near ancient Koloe, now in the Ödemiş Museum.

\- - - - - - - - - - - - -
[ὑπὲρ - - -]ας τῆς θ-
υγατρὸς σωτηρ-
ίας Διὶ Κεραυνίωι
τὴν στήλλην ἀνέ-
[θηκ]α

1253/1254. Northeast Lydia. Dedications. H.Malay, *EA* 39 (2006) 87/88 nos. 1/2, publishes two votive stelae from the website of an auction house (http://www.edgarlowen.com), where a photograph of our lemma no. 1254 can still (nov. 2009) be consulted. Attributed to northeast Lydia on the basis of the shape and the style of the reliefs and the formulae of the inscriptions.

1253: 87 no. 1. **Dedication to Thea Andene, 27/28 A.D.** Marble pedimental stele with decorated akroteria and tenon.

Ἔτους ρ´ καὶ ιβ´ · | Διογένης Ἀρτεμιδώρου θεᾷ Ἀνδηνῇ | vac. εὐχήν vac.

Date: year 112 Sullan era = 27/28 A.D., ed.pr. ‖ 3. the cult of Thea Andene is not known; her epithet may be a connected with a toponym, e.g. Ανδα (cf. Zgusta, *KON* 73 § 66-1: 'Ἀνδαειτον oder Ανδα'), ed.pr.

1254: 88 no. 2. **Dedication to Thea Motyllene, undated.** Marble stele with pediment and tenon; in the pediment a crescent moon, in each corner an akroterion; the relief below represents a standing woman, apparently in prayer gesture with raised right hand. The first line of the inscription is on the moulding of the pediment, the remaining lines below the relief (barely legible on the photograph).

Μητρὶ Μοτυλληνῇ · | Ἄπφιο[ν - - - | - - -] καὶ ΤΗ..Ι.ΤΟ.ΗΙΟΒΗ..Α....ΘΗΤΟ vac.

1. Meter Motyllene is unknown so far, but her epithet may originate from the name of the same village (e.g. Μοτυλα) as the epithet of Μὴν Μοτυλλίτης near Kollyda (cf. Zgusta, *KON* 401 § 846; Herrmann-Malay, *New Documents* 115 note 226); the crescent moon in the pediment might indicate that the prayer was also addressed to Men (Motyllites?), ed.pr. ‖ 2-4. careless lettering compared to L. 1, which may result from a re-use of the stele or from an addition by the buyer of the prefabricated stele, ed.pr.

1255-1261. Northeast Lydia. Epitaphs, Imperial period. Edd.pr. H.Malay, M.Ricl, *EA* 39 (2006) 63-68 nos. 32-38 (English translation, except for our lemma no. 1255).

1255: 63 no. 32 (ph.). **Epitaph of [- -], Imperial period.** Fragment of a marble stele, found in 'the area of Kula', now in the Manisa Museum.

\- - - - - | [- - - - - τὸν ἑαυ]|τῶν συν[- - - - -] | ἐτείμησ[αν - - - - -]

2. σύν[τροφον] or συν[γενῆ], edd.pr.

1256: 66/67 no. 36 (dr.). **Epitaph of Alexandros and funerary imprecation, 122/123 A.D.** Probably a marble stele, known only through a copy of the inscription by an antiquities dealer; most likely from Northeast Lydia; from the same dealer also *SEG* LV 1286 and our lemma no. 1261.

Ἔτους σζ´, μη(νὸς) Ὑπερβερ<ε>ταίου δι´ ·
Γλύκ<ω>ν Ἀττάλου Σαρδιανὸς ἐτεί-
μησεν Ἀλέξανδρον τὸν ἑαυτοῦ
υἱὸν καὶ Γλύκων ὁ ἀδελφὸς καὶ Τα-
τιὰς ἡ μήτηρ καὶ Ἀπφί<ω>ν? καὶ Καλλι-
κράτης καὶ Νεικομήδης οἱ ἀδελ-
φοὶ καὶ Μελτίνη ἡ ἀδελφή ·
εἰ δέ τις προσαμάρτῃ ταύτῃ τῇ
στήλλῃ, τοῦ Ἀξιοττηνοῦ μηδέ-
ποτε εἵλεος τύχοιτο.

Date: year 207 Sullan era = 122/123 A.D., edd.pr. ‖ 2. ΓΛΥΚΟΝ, copy ‖ 5. ΑΠΦΙΟΝ, copy ‖ 8. for προσαμαρτάνω cf. Strubbe, *Arai Epitymbioi* p. 45 note 13 and Malay, *Researches* 78, 99, and 203, edd.pr. ‖ 10. εἵλεος stands either for εἰλέου (adj.) or εἰλέως (adv.); cf. *TAM* V.1.101, where P. Herrmann considers it an undeclinable adjective, edd.pr.

1257: 64/65 no. 34 (ph.). **Epitaph of Hermogenes, 137/138 A.D.** Fragment of a marble stele; between LL. 1 and 2 an incised wreath; from an unknown findspot in northeast Lydia, now in a private collection in Manisa.

[Ἔτου]ς σκβ´, μη(νὸς) Δαισίου δ´ ·
[. . . . .]η Ἑρμογένην τὸν
[ἄνδρα] ἐτείμησεν, Βαλέ-
[ρις, Ἑρ]μογένης, Ἀντωνί-
[α τὸν π]ατέρα, Ἑρμοκράτης
[τὸν πε]νθερόν, Ἑρμοκρά-
[της τ]ὸν πάππον, Τατιὰς
[τὸν ὑ]κερόν, Βαλέρις τὸν

[ἀδελ]φόν, Ἄφφιν τὸν δαέ-
[ρα, -]εις, v Ἀβάσκαντος, v Ἀ-
[γαθόπ]ους, Αὔξησις, Κάρπ-
[ος τὸ]ν θρέψαντα vac. καὶ οἱ
vac.? συνγενεῖς ἐτείμη-
[σαν·] vac. χαῖρε vacat

Date: year 222 Sullan era = 137/138 A.D., edd.pr. ‖ 3-4 and 8. Βαλέρις = Βαλέριος = Valerius (cf. our lemmata nos. 1259 and 1355, and Brixhe, *Essai*² 49); the man may be identical with Βαλέριος, father of Ἑρμογένης, in *TAM* V.1.536 and Βαλέριος, father of Ἑρμογένης and Μενεκράτης, in KP I 22; cf. also Ἑρμογένης Βαλέριος, son of Ἀπολλώνιος, in *TAM* V.1.464, edd.pr. ‖ 8. [ὑ]κερόν for [ἐ]κυρόν, cf. Malay, *Researches* 110, edd.pr. ‖ 10. e.g. [Ματ]εις, [Τατ]εις etc., edd.pr. ‖ 10-12. the men mentioned were Hermogenes' unfree θρεπτοί, slaves brought up in his house; the four preserved names are often used for slaves, edd.pr.

1258: 67/68 no. 38 (ph.). **Epitaph of Xenia, 149/150 A.D.** Marble stele with pediment; a leaf in in each corner of the latter; below the pediment a mirror (left) and a krater (?) between which are incised LL. 1-3; the last line is written in larger letters after an empty space of about four lines. Found in an unknown place in northeast Lydia, now in a private collection in Izmir. Edd.pr. suggest that it comes from Iulia Gordos since from there are known several inscriptions mentioning, possibly interconnected, families in which the names Paula, Thyneites and Theotimos are used over several generations (*TAM* V.1.687, 702, 704, 711, 720, and 749).

Ἔτους σλδ',
μη(νὸς) Ὑπερβερτέ-
vac. ου ζ'· vac.
ἐτείμησεν Ἀπολλωνίδης
Ξενίαν τὴν γυναῖκα{Σ}, Θεό-
τειμος τὴν μητέρα, vac.
Ἐλπὶς τὴν θυγατέρα, Λυκ[ο]-
λέων, Θυνείτης, Παῦλα τὴν
ἀδελφήν, Ἐρωτιανή, Ἀφφι-
ὰς τὴν γάλως, Ἐπίνικος
τὴν θρέψασαν καὶ οἱ συνγε-
νεῖς πάντες·
vacat χῆρε vacat

Date: year 234 Sullan era = 149/150 A.D., edd.pr. ‖ 2-3. Ὑπερβερτέλου = Ὑπερβερεταίου, edd.pr. ‖ 7-8. the name Λυκολέων apparently appears here for the first time in Asia Minor, edd.pr. ‖ 10. γάλως ('daughter/sister-in-law' or the like) is here undeclined; for the term see *LSJ* s.v. γάλοως, γάλως; *SEG* XXXI 1004; *TAM* V.1.775, edd.pr.

1259: 65/66 no. 35 (ph.). **Epitaph of Tribon, 166/167 A.D.** Marble stele with pediment and akroteria; in each corner of the pediment a leaf, in the center a lily (?); between LL. 1 and 2 a wreath; the last line is written in larger letters after an empty space of about two lines. The findspot is unknown, but the stele seems to come from the same workshop as our lemma no. 1257; in a private collection in Manisa.

Ἔτους σνα', μη(νὸς) Πανήμου ιδ'·
Κόρινθος, Πρόσοδος Τρίβω-
ναν τὸν υἱὸν ἐτίμησαν, Στ-
ροτανίκη τὸν ἄνδρα, Κόρινθος
τὸν πατέρα, Λούκις τὸν θρέψ-
αντα, Λούκις, Εὐτύχιν τὸν ἀ-
δελφόν, Κράτιππος, Ἀπολλώνι-
ος οἱ πάτρως, Ἀπολλώνιος τὸν
ἀδελφιδῆ, Μητρᾶς τὸν πε-
νθεριδῆ, Λούκις, Μητρᾶς τὸν
μήτρως, Ἀπολλώνιος, Ἀρτε-
μίδωρος τὸν πατρωὸν καὶ οἱ
λοιποὶ συνγενῖς πάντες· ζ(ῶσιν)·
χαῖρε· καὶ σύ vacat

Date: year 251 Sullan era = 166/167 A.D., edd.pr. ‖ 2-3. Τρίβωναν: either a vernacular variant of the accusative Τρίβωνα from Τρίβων or the accusative of a possible hypocoristic form Τριβωνᾶς, edd.pr. [possible, although there seems to be no name attested from which this form could be derived; however, given the frequency of an interchange between -ε- and -ι- (cf. Brixhe, *Essai*² 53-55), it could be derived from a name such as Τρεβώνιος, Τρεβωνιανός, Corsten] ‖ 3-4. Στροτανίκη instead of Στρατονίκη also in Herrmann-Malay, *New Documents* 64 (with reference to Robert, *Noms* 216), edd.pr. ‖ 5. Λούκις (= Λούκιος) may have been Tribon's and Strotanike's foster-child, edd.pr. ‖ 8. Apollonios was probably Tribon's maternal uncle, edd.pr. ‖ 9. Metras was married to Tribon's only sister Eutychi(o)n, edd.pr. ‖ 11. μήτρως has become indeclinable, C.Brixhe, *BE* (2007) no. 452 ‖ 11-12. πατρωός is the step-father; Apollonios and Artemidoros were thus Strotanike's children from a previous marriage, edd.pr. ‖ 14. for the formula see our lemma no. 1285, edd.pr.

1260: 63/64 no. 33 (ph.). **Epitaph of Kleon, 172/173 A.D.** Marble stele with pediment and tenon; in each corner of the pediment a leaf, in the center a rosette [or a patera]; below a wreath, followed by the inscription. In the Uşak Museum; according to the records from Körez near Kula.

Ἔτ(ους) σνζ', μη(νὸς) Ἀπελλαί-
ου δ'· Κλέωνα β' Ἀν-
τωνῖνα ἡ γυνὴ κὲ Τε-
λεσφόρος ὁ θρεπτὸ[ς]
vacat ἐτείμησαν

Date: year 257 Sullan era = 172/173 A.D., edd.pr.

1261: 67 no. 37 (dr.). **Epitaph of a woman, 233/234 A.D.** Probably a marble stele, known only through a copy of the inscription by an antiquities dealer, most likely from northeast Lydia (cf. our lemma no. 1256).

Ἔτους τηι', μη(νὸς) Ἀρτεμει-
σίου λ'· Αὐρη. Βάσσα ἡ μήτηρ
καὶ Ἀντωνία ἡ θρέψασα καὶ
Ἑρμόθεστος ὁ σύμβιος
καὶ οἱ ὑοὶ αὐτῆς Μαρκιανός
καὶ Σεκοῦνδος καὶ Μάτερ-
νος ζήσασαν ἔτη κς'
[ἐ]τείμησαν μνείας χάριν

Date: year 318 Sullan era = 233/234 A.D., edd.pr. ‖ the deceased woman's name was not mentioned: either it was omitted or written elsewhere on the stone or dropped by the copyist, edd.pr. [cf.

SEG XLVIII 1457; Malay, *Researches* 68 and 213; in *SEG* LIV 1211, the name was added later, Petzl (per litt.)].

1262-1275. Northeast Lydia. Epitaphs (from an auction). H.Malay, *EA* 39 (2006) 88-99 nos. 3-16, publishes several tombstones from the website of an auction house (http://www.edgarlowen.com), where photographs of most of them could still be consulted in nov. 2009 (online catalogue numbers indicated below). Attributed to northeast Lydia on the basis of the shape and the style of the reliefs, the personal names, and the formulae of the inscriptions. For the female names on -ας cf. C.Brixhe, *BE* (2007) no. 453, which are not to be assimilated to Greek names of the type Ὀλυμπιάς < Ὀλυμπία.

1262: 89 no. 4 (ph.: no. 5522). **Epitaph of Philistion, early Imperial period.** Marble stele with pediment, in which a basket between two flowers; on the pediment akroteria; below a wreath, followed by the inscription.

Πλουτίων Κερασει καὶ Ἀσκλη-
πιὰς Φιλίστιον τὴν ἑατῶν θυγα-
τέρα, Μηνογένης τὴν ἀδελφήν,
Ἀπολλώνιος τὴν ἀνεψιάν, Τατιας
ἡ τηθείς, Τατιας ἡ πάτρα, Ἀρτεμί-
δωρος ὁ πάτρως Φιλίστιον vacat

1. For the name Κερασις cf. Zgusta, *KP* 224 § 580-1, and *SEG* XLI 1027, ed.pr. [cf. also Brixhe, *Essai*[2] 73, 128, Sverkos] ‖ 2. ἑατῶν for ἑαυτῶν, see Gignac, *Grammar* I 187/188, ed.pr. ‖ 2 and 6. first attestation of the name Φιλίστιον in Lydia, ed.pr.

1263: 88/89 no. 3 (ph.: no. 5519). **Epitaph of Ariston(e)ikos, 28/29 A.D.?** Rectangular marble stele, almost completely covered by the inscription, between LL. 6 and 7 of which a recessed field with the bust of a man is carved ('perhaps a gladiator').

Ἔτους ρ̣ι̣γʹ, μη(νὸς) Αὐδναίου βι̣ʹ·
Ἀριστόνεικος ἐτῶν λʹ· vacat
Ἀμμιὰς τὸν υἱόν, Μητρόπο-
λις τὸν ἄνδρα, Ἀριστονείκη
τὸν πατέρα, Ἀμμιὰς τὸν
ἀδελφόν, Τρόφιμος τὸν
{τον} πεν vacat θεριδέα,
Ἑρμογένης, Ἀμμιὰς τὸν
γαμβρόν, Ἀριστόνεικος τὸν
ἀδελφιδέα, Φαῦστος, Τρόφι-
μος τὸν θρέψαντα, οἱ συν-
γενῖς πάντες· Ἀριστόνει-
κε vac. χαῖρε vacat

Date: year 113 (?) Sullan era = 28/29 A.D. (?), ed.pr. ‖ 3-4. for the name Μητρόπολις cf. *SEG* XLIV 975, ed.pr. [one example in *LGPN* III.B, two in *LGPN* IV, three in *LGPN* V.A, Corsten] ‖ 7 and 10. for πενθεριδεύς and ἀδελφιδεύς see, e.g., *I.Manisa* 521, ed.pr.

1264: 90 no. 5 (ph.: no. 5523). **Epitaph of Thalamos, 88/89 A.D.** Marble stele with pediment, in whose corners leaves and in the center a rosette [or a patera?, Corsten]; below, a wreath, followed by the inscription.

Ἔτους ρογʹ, μη(νὸς) Δείου λʹ·
Ἀπάτη τὸν ἑαυτῆς ἄν-
δρα Θάλαμον καὶ Ἄνθου-
σα ἡ θυγάτηρ ἐτείμη-
σαν vacat

Date: year 173 Sullan era = 88/89 A.D., ed.pr.

1265: 93/94 no. 10 (ph.: no. 5388). **Epitaph of Menandros and Demetrios, 93/94 A.D.?** Rectangular marble stele; between LL. 1 and 2 two incised arches with a leaf-decoration; below, two wreaths between three columns.

Ἔτους ροηʹ, μη(νὸς) Δείου κʹ·
Μελιτίνη Δημητρίου Σαρδι-
ανὴ καὶ Μητρᾶς Μητροδώ-
ρου ὁ υἱὸς αὐτῆς κατεσκε[ύ]-
ασαν τὸ μνημεῖον, [Με]λι-
τίνη μὲν Μητρᾷ τῷ ἑαυτῆς
ἀνδρὶ γεγενημένῳ ἱερεῖ
τοῦ Διὸς Δριττου διὰ γένους
καὶ Δημητρίῳ τῷ υἱῷ, Μητρᾶς
δὲ τῷ πατρὶ καὶ τῷ ἀδελφῷ,
Μενεκρατίων καὶ Ἀπφιὰς καὶ
Στρατονείκη τῷ πατρὶ καὶ τῷ
ἀδελφῷ, Ἑρμογένης τῷ μήτρ-
ως, Ἑόρτιλλα τῷ ὑκερῷ καὶ τῷ δα-
έρι, Σεκοῦνδα καὶ Δημήτριος καὶ
Ὀνήσιμος τῷ θρέψαντι· χαῖρε

Date: year 178 (?) Sullan era = 93/94 A.D. (?), ed.pr., who speculates that Metras in L. 3 may be identical with the Metras in *I.Manisa* 523 (*SEG* XLIV 977; 136 A.D.), who took over the hereditary priesthood from his father in 93/94 A.D. and in old age applied for the institution of a *panegyris* in 136 A.D., unless the date of the present inscription is based on another era than the Sullan [they could instead be grandfather and grandson, Corsten] ‖ 3-4, 6 and 9. Μητρᾶς is the hypocoristic form of Metrodoros, the name of Metras' father, ed.pr. ‖ 8. Δριττου should be derived from Δριττης which is probably identical with Δρικτης (for interchanges between κτ and ττ see E. Schwyzer, *Griechische Grammatik* I [Munich [6]1990] 316); for Ζεὺς Δρικτης in northeast Lydia see *I.Manisa* 56 and 523 (*SEG* XLIV 977) LL. 4/5, ed.pr., who adds that this may point to the present inscription originating from the area around Yeniköy north of Koloe, which region must have belonged to Sardis (see *I.Manisa* 51); A.Chaniotis, *EBGR* (2006) [2009] no. 79, observes that the name of the god may be Ζεὺς Δρίκτου/Δρίττου, Driktes/Drittes being the name of the cult founder (cf. our lemma no. 1234) ‖ 11. the name Μενεκρατίων appears in a dedication to Zeus Driktes (*I.Manisa* 56, see above on L. 8), ed.pr. ‖ 13-14. μήτρως ("maternal uncle") is indeclinable in the funerary inscriptions from northeast Lydia, cf. P.Herrmann, K.Z.Polatkan, *Das Testament des Epikrates* --- (Vienna 1969) 54 note 116, ed.pr. ‖ 14. ὑκερῷ for ἑκυρῷ ('father-in-law'), ed.pr. [cf., e.g., *SEG* XL 1043;

I.Manisa 325 (ὑκερά) and 340, Corsten]; Ἑόρτιλλα is new; it is derived from ἑορτή (cf. Robert, *Noms* 284, cf. also Ἑορτυλίς in *LGPN* I), ed.pr., who for names on -ιλλα refers to O. Masson, *ZPE* 64 (1986) 174 [= id., *Onomastica Graeca Selecta* II (Paris 1990) 498].

1266: 90/91 no. 6 (ph.: no. 5290). **Epitaph of Secunda, 102/103 A.D.?** Marble stele with pediment and akroteria; in the pediment a rosette; below, the inscription, with a wreath between LL. 2 and 3.

Ἔτους ρπζʹ, μη(νὸς) Ξανδικο-
ῦ ειʹ· vacat
Στρατονείκη, Δημόκ̣ρ̣ι-
τος, Μενε̣κ̣ρ̣άτης, Ἀπολ[λ]-
ώνιος Σεκοῦνδαν τὴν μ[η]-
τ̣έρα, Διόδωρο[ς], Σεκοῦν-
δα, Δημαίνετος [-3-4-]
[.]α, Τείμων τὴν μάμμ-
ην, Μηνόδωρος τὴν [..]
[- - - - - -] κ̣α̣ὶ οἱ συνγεν-
εῖ̣ς̣ ἐτε̣ί̣μ̣η̣σαν·
vac. χαῖρε {Σ} vacat

Date: year 187 (?) Sullan era = 102/103 A.D. (?), ed.pr.

1267: 91 no. 7 (ph.: no. 5521). **Epitaph of Tatia, 103/104 A.D.** Marble stele with pediment and akroteria; in the center of the pediment a rosette with flowers on either side; between LL. 1 and 2 of the inscription a wreath and two flowers are incised in the middle, basket and comb on the left, and a mirror on the right.

Ἔτους ρπηʹ, μη(νὸς) Αἰδοναίου λʹ·
Παπιας Τατίαν τὴν γυν-
αῖκα, Παπιας τὴν μητέρα, Ἑ-
ρμᾶς τὴν θρέψασα<ν>, Γραπτὴ
τὴν κυρίαν, Σωτήρ, Πλόκα-
μος τὴν κυρίαν, Μελτίνη
τὴν θυγατέρα, Ὀλύμπιχος
τὴν θυγατέρα, Ὀλύμπιχος
τὴν ἀδελφήν, Ἄφειν τὴν
ἀδε<λ>φήν, Μενεκράτης τὴν
ἀδελφὴν καὶ οἱ συνγενεῖς
Τατίαν· χαῖρε

Date: year 188 Sullan era = 103/104 A.D., ed.pr. ‖ 1. Αἰδοναίου for Αὐδναίου, cf. *SEG* XLII 610 (Thrace), ed.pr. ‖ 4. ΘΡΕΨΑΣΑ, lapis ‖ 5-6. for Πλόκαμος see Robert, *Noms* 213, ed.pr. ‖ 10. ΑΔΕΦΗΝ, lapis.

1268: 91/92 no. 8 (ph.: no. 4251). **Epitaph of Hermophilos, 131/132 A.D.** Marble stele with pediment and tenon; on the pediment akroteria, in its center a rosette and in each corner a leaf; below, a wreath and the inscription.

Ἔτ(ους) σιʹ, μη(νὸς) Δίου ιαʹ·
ἐτίμησεν Ἑρμο-
γένης καὶ Δάμα-
λ̣ις οἱ θρέψαντες
καὶ Φιλιππικὸς καὶ
Μελτίνη τὸν σύν-
τροφον Ἑρμόφιλον
ζή(σαντα) ἔτ(η) λʹ

Date: year 216 Sullan era = 131/132 A.D., ed.pr. ‖ 3-4. for the name Δάμαλις see Robert, *Noms* 60 note 1, ed.pr.

1269: 92/93 no. 9 (ph.: no. 4575). **Epitaph of Menestratos, 138/139 A.D.** Marble stele with pediment and akroteria; in the pediment a rosette in the center and in each of the corners a leaf, whose the stem seems to grow from the rosette; on the shaft the inscription with a wreath in the middle of LL. 1-5.

Ἔτους σκγʹ, μη(νὸς)
Γορπι αίου
τρια wreath κάδ[ι]·
Ἀφιν ἡ μή-
τηρ Με νεστρά-
τῳ τῷ υἱῷ, Λούκις ὁ
ἀδελφός, Μηνογεν[ὶ]ς
ἡ ἀδελφή, Ἀφειὰς ἡ ἀ-
δελφή, Ἀπελλῆς ὁ
πατήρ, Παπύλος ὁ
γανβρός, Παπύλος
ἀδελφῆς υἱὸς
μνίας χάριν ἐποίη-
vacat σαν vacat

Date: year 223 Sullan era = 138/139 A.D., ed.pr. ‖ 7. in fine, the sigma was added below the line, ed.pr. ‖ 10 and 11. for the name Παπύλος see Robert, *Noms* 62/63, ed.pr.

1270: 94 no. 11 (ph.: no. 5289). **Epitaph of Olympias, 153/154 A.D.** Marble stele with pediment and partially preserved akroteria; in the pediment a rosette in the center and in each of the corners a leaf; on the shaft a wreath followed by the inscription.

Ἔτους σληʹ, μη(νὸς) Ξαν-
δικοῦ ηʹ· Ὀλυμπιά-
δα τὴν νύμφην
Σύμφορος ἐτείμ-
ησεν vacat

Date: year 238 Sullan era = 153/154 A.D., ed.pr. ‖ 3. νύμφη either 'daughter' or 'sister-in-law', ed.pr.

1271: 95 no. 12 (ph.: no. 3374). **Epitaph of Aphphia, 211/212 A.D.** Marble stele with pediment, akroteria, and tenon; in the pediment a rosette in the center and in each of the corners a leaf; on the shaft a wreath followed by the inscription.

Ἔτ(ους) σϙʹ, μη(νὸς) Πανήμου κʹ·
Ἀλέξανδρος βʹ τοῦ Ἀ-
πολλωνίου Ἀφφιαν
Ἀλεξάνδρου τὴν

μητέρα, Ἀρτεμίδω-
ρος Ἀλεξάνδρου τὴν
μάμμην

Date: year 296 Sullan era = 211/212 A.D., ed.pr.

1272: 95/96 no. 13 (ph.: no. 3041). **Epitaph of Iollas and fine for the violation of the tomb, 214/215 A.D.** Marble stele with pediment, akroteria, and tenon; below, a niche with the relief of a praying man, followed by the inscription.

Ἔτους σqθ΄, μη(νὸς) Λώου γι΄·
Ἰόλλας ὁ πατὴρ κὲ
Τατιας ἡ μήτηρ ἐ-
τείμησαν Ἰόλλαν
τὸν υἱόν· εἰ δέ τις προ-
σαμάρτῃ τῷ τάφῳ,
θήσει ἰς τὸ ταμεῖον
* ,αφ΄

Date: year 299 Sullan era = 214/215 A.D., ed.pr. ‖ 5-6. for προσαμαρτάνω, common in this context in northeast Lydia, see Strubbe, *Arai Epitymbioi* 59 (on no. 71), ed.pr.

1273: 96 no. 14 (ph.: no. 4249). **Epitaph of Herakleodoros, 234/235 A.D.** Marble stele with pediment, akroteria, and tenon; rosette in the centre of the pediment and a leaf in each corner; below, a wreath, followed by the inscription.

Ἔτ(ους) τθι΄, μη(νὸς) Πανήμου ζ΄ ἀ(πιόντος)·
Κουαρτῖνα ἡ θυγά-
τηρ ἐτίμησεν τὸ-
ν γλυκύτατον πα-
τέρα Ἡρακλεόδωρ-
ον ζή(σαντα) ἔτ(η) ξβ΄ vacat

Date: year 319 Sullan era = 234/235 A.D., ed.pr. ‖ 1. or ἀ(πιούσῃ) if the stone originates from the region of Saittai or Maionia (cf. *TAM* V.1.93), ed.pr.

1274: 96/97 no. 15 (ph.: no. 5317). **Epitaph of Aur. Mari(u)s, 251/252 A.D.** Marble stele with round pediment, akroteria on the corners, and tenon; on a platform above the inscription a man, whose upper body extends into the pediment through an opening in its moulding, standing en face and sacrificing on an altar; he holds a bowl in his left hand.

Ἔτους τλ΄, μη(νὸς) Ξανδικοῦ η΄·
Αὐρ. Μαριν ἱερέα ἐτείμη-
σαν ἡ σύνβιος Τατειὰς καὶ
Θεόδωρος τὸν πατέρα καὶ
Μαρίνα ἡ θυγάτηρ καὶ Ἀγριπ-
πεῖνα ἡ ἀδελφή, καὶ οἱ εἴδιοι
πάντες μνείας χάριν ἐτεί-
μησαν ❦ vacat

Date: year 336 Sullan era = 251/252 A.D., ed.pr. ‖ 2. Μαρις is either the shortened form of Μάριος or the indigenous name Μαρις (see Zgusta, *KP* 297 § 873-8), ed.pr.

1275: 97 no. 16 (ph.: no. 5520). **Epitaph of Alexandra, 261/262 A.D.** Marble stele with pediment and akroteria; rosette in the center of the pediment and a leaf in each corner; on a platform above the inscription a woman standing en face and sacrificing on an altar; she holds a bag (?) in her left hand.

Ἔτους τμ΄, μη(νὸς) Πανήμου
γ΄ ἀ(πιόντος)· Τρόφιμος ἐτείμησεν
τὴν ἑαυτοῦ σύνβιον Ἀ-
λεξάνδραν μετὰ τῶν τέ-
κνων καὶ τῶν συνγενέ-
ων μνίας χάριν

Date: year 346 Sullan era = 261/262 A.D., ed.pr. ‖ 2. or ἀ(πιούσῃ), cf. our lemma no. 1273, ed.pr.

1276. **Northwest Lydia? Epitaph of Straton and his family, 214/215 A.D.?** Marble block, exact findspot unknown, in a private collection in Manisa. Edd.pr. H.Malay, M.Ricl, *EA* 39 (2006) 54/55 no. 14 (ph.; English translation).

vac. Ἔτους σq΄ ἐνάτου, μη(νὸς) Πανήμου ι΄·
Αἴλ. Στράτων κατεσκεύασα τὸ κοιμη-
τήριον ἐμαυτῷ τε καὶ τῇ γυναικί μου
Αὐρηλία Εὐσεβείῃ vac. καὶ τοῖς ἐξ ἡ-
μῶν τέκνοις vac. καὶ Αὐρ. Ἐλπιδη-
φόρῳ Τροφίμου τῷ καὶ Στράτωνι καὶ τῇ
γυναικὶ αὐτοῦ Αὐρ. Γλυκωνίδι καὶ τοῖς
τέκνοις αὐτῶν· ἐξωτικὸν δὲ μὴ ἐξὸν
εἶναι τεθῆναι· εἰ δέ τις τολμήσει,
θήσει ἰς τὸ ταμεῖον * ,βφ΄

Date: year 299 = 214/215 A.D., if Sullan era, edd.pr. ‖ 2-3. the term κοιμητήριον in this inscription shows that it is also used in pagan epitaphs, not only in Christian or Jewish texts (thus, e.g., T.Drew-Bear in *La géographie administrative et politique d'Alexandre à Mahomet. Actes du Colloque de Strasbourg 14-16 juin 1979* [Leiden 1981], 137, note 178), edd.pr. ‖ 8. for ἐξωτικός, 'alien', see *TAM* V.2.1311 with references, edd.pr. [cf. also *I.Kibyra* 119 and P.M.Nigdelis, *op.cit.* (cf. our lemma no. 741) 355-360, Petzl (per litt.)].

1277. **Blaundos. Inscriptions.** F.von Saldern in A.Filges (ed.), *Blaundos. Berichte zur Erforschung einer Kleinstadt im lydisch-phrygischen Grenzgebiet* (*IstForsch* 48; Tübingen 2006) 321-350, publishes the Latin and Greek inscriptions found in the city and its territory (nos. 1-44) and those from Güllü (nos. G 1-6), Çırpıcılar (nos. C 1/2) and Eşme (nos. E 1-3). The latter

three places probably did not belong to Blaundos' territory (*ibid.* 15/16). We restrict ourselves to the Greek texts and provide a comparatio numerorum for the edita. For details of some of the very fragmentary inedita, see below; for the other Greek inedita, see our lemmata nos. 1278-1284. For reviews cf. G.Petzl, *Klio* 90 (2008) 261/262, M.Schwarz, *Anzeiger für die Altertumswissenschaft* 61 (2008) 209-214, M.Holzner, *Tyche* 24 (2009) 229-231, and H.W.Pleket, *BABesch* (2010; in press).

SEG	*Blaundos*
II 667	16
XIV 795	18
XIX 718	G 3
719	G 6
XLI 1015	24
1017	23
XLIV 1070 bis	G 4
XLVI 1491	1
1492	33 B
CIG	
3866	22
3866 B	43
3867	18
3868	40
3869	3/4
3870	33 B
3870 B	E 3
3876	33 A
IGR IV	
712	9
713	17
714	G 1
715	40
716	10
717	22
719	4
720	33 A
721	16
1698	9
1699	35
1700	4
I.Manisa	
21	G 3
250	E 2
252	E 1
498	G 6
Buresch, *Aus Lydien*	
58	33 A
59	31
61	G 1
***KP* II**	
p. 147, comm. on 269	9 and 18
268	4
270	26
271	30
272	33 C
273	21
274	36
275	13
277	25
278	35
***KP* III**	
58	C 1
59	33 A
64	G 5
GV	
206	36
Merkelbach-Stauber, *SGO*	
III 16/02/1	36

Fragmentary inedita:

No. 5 (with G.Petzl's text): [- - εὐσεβὴς κ]αὶ φιλόπ[ατρις - - - | - - - τὴν ἐπιμέλειαν κτλ. ποιησ]αμένου (*Blaundos*: - [κ]αὶ φίλοι| [- - -]αμενου); no. 8: [- - τὰς στ]οὰς καὶ[- -; no. 11: [- -]ου Σαυαζί[ω | - -] PHMENI | [- -]ριν|[- - -]ΥΛ (dedication to Sabazios); no. 12: [Ὁμον]οίας (fragment of a statue base; the cult is attested in Blaundos in inscription no. 1 (*SEG* XLVI 1491) and on coins); no. 32: upper three limestone blocks of a tomb: **1)** [- -]ΦΥΣΗ Τρυφῆς v O [but the phi is hardly legible on the photo, Pleket]; **2)** Ζεῦξις, Τατία vacat; **3)** Ζεύξι|δος [ad no. 2: zeta: Z; xi: Ξ; lunate sigma; alpha with curved cross-bar]; no. 34: fragmentary epitaph with in fine a date: ἔτο[υς - -] | ❦ μη(νὸς) Δείου; no. 37: fragmentary text on a wall-painting in one of the rock-cut tombs, just above a representation of an Eros and a leopard: - - - ⟦O⟧Y⟦.⟧T⟦. .⟧OI (the rasurae are modern; many of the tombs have been looted in recent times); no. 38: fragmentary text on a wall-painting with floral motives: [- - -]Ω|[- - -]ANO; no. 41: on a fragment of a white marble column found in Inay (a village north of Blaundos and probably part of its territory): Νήκονος (= Νίκωνος) (graffito; perhaps a topos-inscription); no. 42: white marble base of a column: ΑΣ; no. 44: under the inscription part of a frame: [- -]υ καὶ T[- - -].

1278. Blaundos. Honorary inscription for Theodoros, late Hellenistic/early Imperial period. Lower part of a moulded statue base. Ed.pr. F.von Saldern in *Blaundos* 329 no. 14 (German translation).

[Θ]εόδωρον Ἀριστείδου
τειμηθέντα ὑπὸ τοῦ
δήμου Ἀμμία Θεοδώ-
ρου τοῦ Θεοτειμίδου
τὸν ἑαυτῆς ἄνδρα ἀν-
έστησεν vacat

Cf. also the text in our lemma no. 1279 || 4. Hellenistic coins from Blaundos mention a monetary magistrate Θεοτιμίδης (cf. *Blaundos* 293 nos. 1-4 (2nd/1st cent. B.C.)), ed.pr.

1279. Blaundos. Honorary inscription for Ammia, late Hellenistic/early Imperial period. Marble statue base moulded below. Ed.pr. F.von Saldern in *Blaundos* 329/330 no. 15 (German translation).

Ὁ δῆμος ἐτείμησεν
Ἀμμίαν Θεοδώρου τοῦ
Θεοτειμίδου πάσης
ἀρετῆς ἕνεκεν vacat

2-3. For the honorand see our lemma no. 1278 LL. 3/4.

1280. Blaundos (territory of: Inay). Honorary inscription for Timotheos, early Roman Imperial period. White marble statue base moulded above and broken below; found in Inay (cf. our lemma no. 1277 sub *Fragmentary inedita* no. 41) and probably a 'pierre errante' from Blaundos. Ed.pr. F.von Saldern in *Blaundos* 332 no. 19 (ph.; German translation).

Τιμόθεον Ἀντι|μήδου τοῦ πρεσ|βυτέρου τὰ ἑαυ v |τοῦ σώματα v v

3-4. Timotheos is honored by his own slaves.

1281. Blaundos. Fragment of an honorary inscription (probably for Claudia Phir[m- - -]), 2nd cent. A.D.? Two joining fragments of the right part of a white marble statue base. Ed.pr. F.von Saldern in *Blaundos* 332/333 no. 20 (ph.).

v Ἀγαθ[ῇ Τύχῃ]·
Κλ(αυδίαν) Φιρ[μ- - -]
λαμ. Ε[- - -]
4 τὴν π̣[- - - - -]
ἐπαρ[- - -]
αὐτη[- - -]
[.]αις [- - -]
8 ΗΛΑ[- - -]λων̣[- - -]

2. Φίρ[μαν τὴν], ed.pr. || 3. λαμ(προτάτην), ed.pr., who refers to *IGR* I 140 || [3-5. perhaps ε[ὐεργετήσασαν | τὴν π[ατρίδα καὶ τὴν | ἐπαρ[χείαν - - (perhaps too long a supplement in L. 3?), Pleket] || 8-9. ἡ λα[μ(προτάτη) Βλαυνδέ]|ων [πόλις], ed.pr.

1282. Blaundos. Christian building inscription, Byzantine period. Marble plaque broken above at left; found in a necropolis. Ed.pr. F.von Saldern in *Blaundos* 344 no. 39 (German translation). Cf. G.Petzl, *Klio* 90 (2008) 262, whose correction in L. 3 we incorporate into our text.

Ὑπὲρ εὐχῆς Φαιδίμης
διακο(νίσσης), ἡ προσεκόμισεν
εἰς τὸ κτίσμα ⟨ὅ⟩ τι ὁ Θ(ε)†(ὸ)ς
4 οἶδεν

3. εἴ τι, ed.pr.; ⟨ὅ⟩ τι, Petzl.

1283. Blaundos. Epitaph of Menandros, his wife Tateis, their son Euboulides, and Menophilos, Hellenistic period. White marble stele broken above; in the Museum in Uşak. Ed.pr. F.von Saldern in *Blaundos* 336 no. 27 (ph.; German translation).

Μένανδρος Εὐβουλί-
δου καὶ Τατεις Εὐ- vv
κλείους γυνὴ δὲ Με-
4 νάνδρου καὶ Εὐβουλί-
δης ὁ υἱὸς αὐτῶν vv
Μηνόφιλος Δημάρ-
χου, χαίρετε vacat

[3. It looks as if originally after the gamma the mason engraved an alpha, which he subsequently erased; as a result there is too much free space between gamma and upsilon || 5-6. the relation between Menophilos and Menandros' family remains obscure; in L. 5 in fine the omega is somewhat smaller than the other letters and hangs slightly above the line, Pleket].

1284. Blaundos. Greek-Latin bilingual epitaph of Lucius Peticius and his homonymous brother (?), late Hellenistic/early Imperial period. White marble funerary plaque. Ed. pr. F.von Saldern in *Blaundos* 337/338 no. 29.

vacat L(uci) Petic[i L(uci) f(ili) - - - salve]
Λεύκιε Πετίκιε Λευκίο̣[υ - - - - -, χαῖρε]
L(uci) Petici L(uci) [f(ili) - - , salve]
4 Λεύκιε Πετίκιε Λευκίο̣[υ - - - -, χαῖρε]

'Die beiden - - Lucii Peticii waren wahrscheinlich Brüder', ed.pr., who adds that the name Peticius 'ist im Osten sehr selten belegt' [for a Peticius, father of two ephebes, in Stuberra, see *SEG* XXXVIII 679/680; for the Peticii as a family of merchants see *SEG* XLII 1800, Pleket; for Peticii cf. also O.Salomies, *Arctos* 35 (2001) 165/166, Sverkos].

1285/1286. Charakipolis. Epitaphs, Imperial period. Edd.pr. H.Malay, M.Ricl, *EA* 39 (2006) 60-62 nos. 28/29 (English translation).

1285: 60/61 no. 28 (ph.). **Epitaph of a man, Imperial period.** Fragment of a marble stele, found in Korubaşı (east of Charakipolis). The last line is written in larger letters.

- - - - - - - - - - - - - - - -
[- - - - - - - - - - - - - -]ΕΙ̣
[- - - Ἀπ]ολλώνιος, Ζώσ-
[ιμ]ο̣ς, Ἀρτεμίδωρος, Σω-
4 [κ]ράτης τὸν μήτρωνα
[κ]αὶ οἱ λ[οιποὶ] σ̣υνγεν-
[εῖς] πά[ντες - - - - - - -]
[χα]ῖρ̣ε̣· [καὶ] σ̣ύ

7. Cf. our lemma no. 1259 and *I.Manisa* 51, edd.pr.

1286: 61/62 no. 29 (dr.). **Epitaph of Ammia, 114/115 A.D.** Marble stele with pediment and akroteria; in each corner of the pediment a leaf, in the center probably a rosette. The inscription begins immediately below the pediment and fills almost the entire shaft, the last line written in larger letters; between LL. 1 and 2 a mirror, a wreath, a comb, and a basket. Published from a drawing made by a dealer who claims to have seen the stone around Gördes (ancient Iulia Gordos), which accords with the general characteristics of the stele.

Ἔτους ρqθ̣ʹ, μ[η](νὸς) Λώου ιʹ·
Διογένης ἐτίμησεν Ἀμ-
μίαν τὴν σύνβιον, Διογε-
4 νιανὸς καὶ Μητρόδωρος leaf?
τὴν μητέραν, Μητρᾶς κα̣ὶ leaf?
Ἀμμιὰς τὴν νυόν, Στρατο-

νίκη τὴν leaf? ἰ<ν>άταιραν, Εὔ- leaf?
βουλος καὶ Στρατονίκη
τὴν ἀδελφήν, Μένανδρος
καὶ Γλυκέα τὴν ἐνάτεραν, Φ[ι]-
λόκαλος, Σεκοῦνδα, Μελίη,
Ἐλπίς, Θάλλουσα, Ἥδιστος,
Τελέσφορος τὴν κυρίαν
καὶ οἱ συνγενῖς πάντες·
vacat χαῖρε vacat

Date: year 199 Sullan era = 114/115 A.D., edd.pr. ‖ 5. μητέραν: vulgar accusative (cf. our lemma no. 1344), edd.pr. ‖ 7. ἰ<ν>άταιραν = ἐνάτεραν, vulgar accusative of ἰανάτηρ ('sister-in-law'), edd.pr. ‖ 11. for the rare name Μελίη see *TAM* V.1.763, edd.pr. [only one more example in *LGPN* III.A (southern Italy), Corsten].

1287/1288. Daldis. Epitaphs, Imperial period. Edd.pr. H.Malay, M.Ricl, *EA* 39 (2006) 55/56 nos. 15/16 (ph.; English translation).

1287: 55 no. 15. **Epitaph of Hermippilla, 210/211 or 264/265 A.D.** Marble stele with pediment and akroteria; in the pediment a leaf in either corner, a rosette in the center; inscription engraved immediately below the pediment and followed by a mirror. Found in Kemerdamları (south of Daldis), now in the Manisa Museum.

῎Ετους σϞε´, μη(νὸς) Πε-
ρειτίου [..]· Ἕρμιπ-
πος Ἑρμιππίλλᾳ τῇ
ἰδίᾳ θυγα[τρὶ μνεί]α[ς]
χάριν· χ[αῖρ]ε

Date: year 295, which is either 210/11 A.D. (Sullan era) or 264/265 A.D. (Aktian era), edd.pr. ‖ 3. for the name Ἑρμίππιλλα see our lemma no. 1353, edd.pr.

1288: 56 no. 16. **Epitaph of [- -].** Fragment of a marble stele, found at Taşkuyucak (west of Daldis), now in the Manisa Museum.

[῎Ετ(ους) - -, μη(νὸς) Γ]ορπι[αίου number?]
[- - - - - - - - - - - -]Η καὶ ΑΡ[- - - - - - - -]
[- - - - - - - - - - - -]εσον τὸν [- - - - - - - -]
[- - - - - - - - -]ΜΟΣ τὸν ΠΑ[- - - - - - - - -]
[- - - - - - - - - - - -α]νδρος [- - - - - - - - -]
[- - - - - - - - - καὶ τὰ] θρέμα[τα - - - - -]
- -

2. [- -] ἡ καὶ Ἀρ[- -]?, edd.pr. ‖ 4. τὸν πα[τέρα?], edd.pr.

1289. Güllü (south of Blaundos). End of an honorary inscription, 1st/2nd cent. A.D. White marble base cut out of an architrave. Ed.pr. F.von Saldern in *Blaundos* 346 no. G 2 (ph.; German translation).

⟦- - - - - - - - - - - - - - - - - -⟧
⟦- - - - - - - - - - - - - - - - - -⟧
⟦- - - - - - - - - - - - - - - - - -⟧
vacat
⟦- - - - - - - - O - - - - - - - - -⟧
ἐπιμεληθέντων Μάρκου Οὐαλ[ερίου]
Μεσσαλείνου καὶ Ἀπο[λλ]ωνίου [Δημη]-
τρίου καὶ Ουαριμνου Θεοδότου

7. Οὐαριμνος: previously unattested, ed.pr. ‖ Güllü probably was not part of Blaundos' territory (see *ibid.* 16).

1290-1293. Hierokaisareia. Epitaphs, Imperial period. Edd.pr. H.Malay, M.Ricl, *EA* 39 (2006) 50-52 nos. 5-8 (ph.; English translation).

1290: 50 no. 5. **Epitaph of N(e)ikanor and Fulvia.** Limestone chest with lid, found at Kumtepeleri (site of ancient Hierokaisareia), now in the Manisa Museum; inscription on a long side: Νεικάνορος καὶ | Φουλβίας

1291: 51 no. 6. **Epitaph of Apollonios.** Limestone chest, found with the preceding; inscription on a long side: Ἀπολλωνίου | [- ca. 6 -]οφόρου

2. Perhaps the profession of the deceased, edd.pr. [or his father's name, Corsten].

1292: 51 no. 7. **Epitaph of Ariston, Soterichos, and N(e)ikomachos.** Lower part of a marble stele; above the inscription the remains of two wreaths; found at Akselendi (east of Hierokaisareia), now in the Manisa Museum.

Ἄμμειν Ἀρίστωνι
τῷ ἰδίῳ τέκνῳ, Νει-
κόμαχος τῷ προ-
γόνῳ ἐ- rasura ?
ποίησαν· Νει-
κόμαχος Σωτη-
ρίχῳ τῷ ἰδίῳ ἀ-
δελφῷ ἐποί[η]-
[σε]ν μνείας χά-
[vac.]ριν· Ἄμμειν
[Νει]κομάχῳ [τῷ]
[ἀδελ]φῷ ἐποί[ησεν]
[μνείας] χά[ριν]

The names of the deceased seem to have been inscribed at different times, edd.pr. ‖ 3-4. πρόγονος must here mean 'step-son', edd.pr.

1293: 51/52 no. 8. **Epitaph of Meltines.** Lower part of a marble stele; above the inscription a wreath, a comb, and two mirrors (?); found at Akselendi (east of Hierokaisareia), now in the Manisa Museum.

[Δι]όφαντος ὁ πατήρ,
[Ἀμ]μιὰς ἡ μήτηρ τῇ θ[υ]-
[γα]τρὶ [Μελ]τινῆδι· ἡ μά[μ]-
[μ]η Μελτίνη{ν}, Μενε[κ]-
[ρ]άτης καὶ Διόφαντο[ς]
[οἱ ἀ]δελφοὶ καὶ οἱ συ[νγε]-
[νεῖ]ς πάντες κ<α>τὰ κοι[νὸν]
vacat χαίριν vacat

3. For female names in -ῆς see *I.Manisa* 279, edd.pr. [for the form Μελτινῆδι cf. *SEG* XXVIII 930, Sverkos] || 8. either μνείας/μνήμης is lacking [i.e., if χαίριν stands for χάριν, Corsten], or χαίριν was written for χαίρειν, edd.pr., cf. Malay, *Researches* 92.

1294. Iaza. Epitaph of Menias, Imperial period. Fragment of a marble stele with pediment and aktroteria; in the pediment a lion advancing to the right; below the pediment a relief representing two women standing en face and a small servant in either corner; inscription below the relief. Found at Ayazviran (Iaza). Edd.pr. H.Malay, M.Ricl, *EA* 39 (2006) 62 no. 30 (ph.; English translation; reading from a photograph of a local inhabitant).

Ξένων Μηνιάδα Ἑρμογένους
τὴν ἑατοῦ πενθερὰν καὶ Ἀρσινό[η]
Διοδότου ἡ γυνὴ αὐτοῦ τὴν [μη]-
τέρα ἐτείμησαν· vacat χαῖρε.

2. ἑατοῦ for ἑαυτοῦ, cf. our lemma no. 1355 and Brixhe, *Essai*[2] 81, edd.pr.

1295. Iulia Gordos. Epitaph, 123/124 A.D. Upper part of a marble stele with pediment and akroteria (upper akroterion missing); in the pediment a rosette [or patera?, Corsten] in the center and leaves in the corners; below, a row of eggs; the two preserved lines of the inscription, right below the pediment, are followed by the upper part of a wreath. Edd.pr. H.Malay, M.Ricl, *EA* 39 (2006) 60 no. 27 (ph.). Ἔτους ση´, μη(νὸς) Αὐδναίΐου ε´· vacat

Date: year 208 Sullan era = 123/124 A.D., edd.pr.

1296. Iulia Gordos. For an inscription possibly from this city see our lemma no. 1258.

1297/1298. Kaisareia Troketta. Epitaphs, Imperial period. Found in a house at Akçapınar near Gökkaya, probably the site of Kaisareia Troketta or of the union of cities (?) of the Καισαρεῖς Τμωλεῖται Τροκεττηνοί. Edd.pr. H.Malay, M.Ricl, *EA* 39 (2006) 50 nos. 3 and 4 (ph.; English translation).

1297: 50 no. 3. **Epitaph of Menodoros.** Marble chest; inscription on a long side.

Μηνοδώρου τ[οῦ] | vac. Ἡρ[α]κλείδου | τοῦ Πολυδεύκου

1298: 50 no. 4. **Epitaph of Metrodoros.** Middle part of a marble stele.

Μηνοδότη τ[ῷ ἀ]νδ[ρὶ] | Μητροδώρ[ῳ το]ῦ | Ἑρμογένου καὶ τῷ | τέκνῳ· χαίρετε

1299-1316. Kayster Valley. Epitaphs, late Hellenistic and Imperial periods. Edd.pr. H.Malay, M.Ricl, *EA* 39 (2006) 70-81 nos. 41 and 49-66 (ph.; English translation [except nos. 41, 52, 56, and 66]); 76 no. 58 has been published previously (see our lemma no. 1345); nos. 42-48, from Koloe, are treated in separate lemmata.

1299: 73 no. 50. **Epitaph of Leontiades.** Fragment of a marble stele with pediment and relief representing a crude funerary banquet; exact findspot unknown, now in the Ödemiş Museum: Λεοντιάδης | Ἄνδρωνος [vac.?]

2. In fine, there does not seem enough space for χαῖρε, edd.pr.

1300: 75/76 no. 57. **Bilingual Greek-Latin epitaph of C. Asidius, 20/19 B.C.?** Marble stele with rounded top; found at Çaylı near Ödemiş, now in the Çakırağa Konağı in Ödemiş.

vac. Salve vacat
C(aius) Asidius Cn(aei) [f(ilius)]
vacat
Γάϊος Ἀσίδιος
Γναίου υἱὸς
vac. ἥρως vac.
vac. χαῖρε· vac.
vacat
ἔτους κη´, μηνὸς
vacat Δαισίου vacat
νουμηνίᾳ {H} ὥρας
vv δεκάτης vacat

Date: if L. 7 contains the date (and not the age of the deceased, see below), it should be year 28 Pharsalian era = 20/19 B.C., edd.pr. || 7. the numeral H is engraved above K(?), which may represent Gaius' age (instead of the date), edd.pr. || 9. for νουμηνία see Herrmann–Malay, *New Documents* 24, edd.pr.

1301: 70 no. 41. **Epitaph of Amion, Imperial period?** Marble stele with two reliefs: on top a funerary banquet (broken above) with a reclining man and a woman sitting on the kline, in front of which there is a table, on the left a small female servant; below, a woman standing en face with a small female servant; inscription below. Found at Zeytinlik (east of Hypaipa), now in the Ödemiş Museum.

Ἄμιον Ἀπ̣ολλο[..]Δ[- 4–5 -] | χαῖρε

1302: 74 no. 51. **Epitaph of Cl. Dionysia, Imperial period.** Fragment of a marble sarcophagus, inscription between bows of garlands and around a heavily damaged circular ornament in the center; found at an unknown spot in the Kayster Valley, now in the Çakırağa Konağı in Ödemiş.

v ἐστὶν ἡ σορὸς [Κλ]-
αυδίας Διονυ- M
σίας relief
4 [μετὰ (δὲ)] τὴν τελευτὴν
- - - - - - - - - - - - - - - - -

2. The single M may be what remains of a second column where perhaps the text continued, edd.pr. || 4. the text must have continued with provisions concerning the right of burial, edd.pr.

1303: 74 no. 53. **Epitaph of Theophilos, Imperial period?** Marble chest with garlands and bucrania; each name is inscribed within a bow of the garland; found in Ödemiş, now in a private collection in Izmir: Θεόφι|λος (bucranion) Μενάν|δρου

1304: 74/75 no. 54. **Epitaph of Menogas, Imperial period.** Marble slab with an inscription in a frame; exact findspot unknown, now in a private collection in Söke.

[- - - - - - -] Ἀρτε-
[μιδώ]ρου Μηνο-
[γ]ᾷ Ἀλεξάνδρο̣υ
4 τῷ ἑαυτῆς ἀν-
δ̣ρὶ ἐπόησε τὸ
μνημεῖον

1305: 75 no. 55. **Epitaph of Apollonios, Imperial period?** Fragment of a marble stele with a niche, in which a man standing en face in the center and on either side a small servant; exact findspot unknown, now in a private collection in Söke.

Ἀ̣π̣ο̣λ̣λ̣[ών]ιος Ἀρτεμιδ[ώ|ρου] χ̣α̣[ῖρε]

1306: 75 no. 56. **Epitaph of [- -], Imperial period?** Fragment of a marble stele with tenon and the relief of a funerary banquet with a reclining man on a kline, on the left a seated woman, in front of the kline a table and a small servant; exact findspot unknown, now in a private collection in Söke: [- - -] Ἀπολλων[ίου?] | - - - - -

1307: 77 no. 59. **Epitaph of Lucius, Imperial period.** Phallus-shaped tombstone, exact findspot unknown, now in the Ödemiş Museum: Λουκίῳ Γαΐου Χέλλου

2. A name Χέλλος is unattested so far, cf. Χέλλων (twice in Ephesos: *LGPN* V.A s.v.), Χέλουν (Pherai: *LGPN* III.B s.v.), and Χέλις (Athens and Telphousa: *LGPN* II and III.A s.v.); Chellos is

the second name either of Gaios or of his father, edd.pr. [C.Brixhe, *BE* (2007) no. 452, refers to χελλών (a fish) and χέλυς, 'tortoise'].

1308: 77 no. 60. **Epitaph of Attalos, Imperial period.** Phallus-shaped tombstone, exact findspot unknown, now in the Ödemiş Museum: Ἄτταλος Λουκίλου | υἱός

2. The ending -ου is engraved above -κι-.

1309: 77/78 no. 61. **Epitaph of Asellius and Orbana Prima (?), Imperial period.** Marble tabula ansata, exact findspot unknown, now in the Ödemiş Museum.

Ἀσέλλιος Ἐπα-
φροδείτου καὶ Ὀ-
λβάνα Πρεῖμα
4 Ἀσελλίας· Ζωσί-
μη, Κέλσος ὁ υἱὸς
αὐτῆς ἐποίησε
τὸ μνημῆον

Tombstone for a family of freedmen (Asellius and Orbana Prima) who originally belonged to the Roman family of the Asellii, Epaphroditos himself being also a freedman; the relationship between this couple and Zosime and Kelsos is not clear, edd.pr. [one could perhaps also think of a different punctuation: semicolon not after Ἀσελλίας but after Ζωσίμη, which would then be a dative, thus Ζωσίμῃ; the tombstone would in this case have been dedicated by Asellius and Orbana Prima for Zosime, but was made (and presumably paid for) by the latter's son Kelsos, Corsten; for Asellii cf. O.Salomies, *Arctos* 35 (2001) 149/150, Sverkos] || 2-3. Ὀλβάνα = Ὀρβάνα (cf. our lemma no. 1352), edd.pr. || 7. μνημῆον for μνημεῖον (cf. Gignac, *Grammar* I 240), edd.pr.

1310: 80/81 no. 65. **Epitaph of Tata, Imperial period.** Doorstone with four panels, the upper left of which is empty; in the upper right a door-lock, in each of the lower ones a wreath; the inscription is engraved between the upper and lower panels; exact findspot unknown, now in the Ödemiş Museum.

Ἐλπὶς ἐτίμησεν τὴν
αὐτῆς θρέψασαν ἕνικ-
ον μν vacat ήμης
4 Τά vacat ταν

2-3. ἕνικον for ἕνεκον (for the interchange of ε and ι see Gignac, *Grammar* I 249), edd.pr. [for ἕνεκον instead of ἕνεκεν cf. *I.Kibyra* 277, Corsten].

1311: 81 no. 66. **Epitaph of [- -], Imperial period.** Fragment of a marble block; exact findspot unknown, now in the Ödemiş Museum.

Ἔτου[ς number, μη(νὸς) Γορ]-
πιέο̣υ [number? - - - - -]
ρος κὲ [- - - - - - - - -]
4 κὲ ΑΓ̣[- - - - - - - - - -]
TOṆΙ[- - - - - - - - - -]
[.]ΥΝΕ[- - - - - - - - -]
[.]Α̣ΠΥ̣[- - - - - - - - -]

2-3. A short name ending in -ρος such as Ἄνθη|ρος, Ἄφθο|ρος, Ἕσπε|ρος, Εὔπο|ρος, Χόνδ|ρος, all attested in Lydia, edd.pr. [however, L. 2 in fine there is, compared to L. 1, room for at least six letters, Corsten] ‖ 4. e.g. Ἀγαθημερίς, Ἀγαθηφόρος, Ἀγαθόπους, edd.pr. ‖ 5-6. perhaps τὸν ἐ̣[αυτῶν] | [σ]υνε[ργά(σ)την] (cf. *I.Tralleis* I 162) or [σ]υνε[λεύθερον], edd.pr. ‖ 7. [Π]απύ[λον]?, edd.pr.

1312: 74 no. 52. **Epitaph of [- -], undated [Imperial period?].** Fragment of a stele with representation of a funerary banquet: reclining man, seated woman at left, servant in either corner, a worn object [thymiaterion?, Corsten] in the center, inscription below; found at an unknown spot in the Kayster Valley, now in the Çakırağa Konağı in Ödemiş. [- - -]ιάδου̣ | [- - -]

1313: 73 no. 49. **Epitaph of Tryphosa and her family, 2nd-3rd cent. A.D.** Marble slab with inscription in a frame; found in Çaylı (near Ödemiş), now in the Ödemiş Museum.

Τρυφῶσα καὶ Ἀθην-
όδωρος κατεσκεύα-
σεν τὸ μνημεῖον ἑ-
αυτοῖς καὶ τῖς τέκνοις
καὶ ἐγόνο⟨ι⟩ς· Θεοπόνπῳ
ἐξὸν εἶναι μετέχιν το-
ῦ μνήματος καὶ ἐγόνο⟨ι⟩ς·
τόπος δὲ περὶ τὸ μνῆμα
ἀφέθη πήχις ν̣ζʹ

4. τῖς for τοῖς (see Brixhe, *Essai*[2] 47), edd.pr. ‖ 5 and 7. edd.pr. print L. 5 'ἔγονος Θεοπόνπῳ·' and suggest that ἔγονος stands for ἐ(κ/γ)γόνῳ (L. 5) and for ἐ(γ/κ)γόνῳ or ἐ(γ/κ)γόνοις (L. 7) [the above text following Petzl (per litt.); the ἔγ(γ)ονοι in L. 7 are those of Theopompos].

1314: 78/79 no. 62. **Epitaph of Aur. Zosimos and his family, after 212 A.D.** Marble slab with dowel-holes approximately in the center of each side; unknown findspot, now in a private collection in Söke.

Ἡ ἰσώστη Αὐρ. Ζωσίμου
τοῦ Διομήδους κὲ Αὐρ. Ἐ-
ρωτιανοῦ κὲ Αὐρ. Δόξης
τῆς γυνεκὸς αὐτοῦ· βού-
λομε δὲ μηδένα ἕτε-
v ρον ταφῆνε δίχον v
v τῶν προγεγραμμέ- v
νων ἐπὶ ᾧ παρὰ ταῦτα
ποιήσας δώσει τῇ ἱερω-
vac. τάτῃ βουλῇ ✳,βφʹ

1. For (ε)ἰσώστη cf. Kubinska, *Monuments funéraires* 104, edd.pr. ‖ 2-4. the relationship of Aur. Zosimos with Aur. Erotianos and Aur. Doxa is not stated, edd.pr. ‖ 4-10. quotation of Aur. Zosimos' testament or of another official document in the archives of the city, edd.pr. ‖ [8. read ἐπ(ε)ὶ (ὁ) παρά κτλ., Petzl (per litt.)] ‖ 9-10. for fines payable to the council alone or to the fiscus and the council or the city and the council cf. *IG* XII.2.407 (Mytilene), *I.Alexandreia Troas* 89; *TAM* V.2.1080 (Thyateira), *I.Ephesos* 1673, 3474, and 3478; *RhM* 27 (1872) 467 no. 8 (Teos), *I.Knidos* 461, *MAMA* VI 135 (Herakleia Salbake), *TAM* III 548 and 853 (Termessos), edd.pr.

1315: 79/80 no. 63. **Epitaph of Aur. Rufos and his family, after 212 A.D.** Fragment of a late Hellenistic marble stele with the lower part of a relief of a woman standing en face in the center, to her right a smaller servant, to her left a girl (or another servant?); below a completely effaced inscription. The stone was reused later for inscribing the present text on the back. Unknown findspot, now in a private collection in Söke.

Αὐρ. Ῥοῦφος τὸ ἡρῷον
κατεσκεύασε αὑτῷ κα[ὶ]
τέκνοις Ὀνησίμῳ καὶ Εὐτ[ά]-
κτῳ καὶ πυρίαν τὴν ἀπὸ νότ[ου]
Ἀντινοῖ καὶ Ὀνησικράτ- vac
ῃ μόνοις· ἰς τὴν μέση[ν πυ]-
ρίαν δὲ μηδενὶ ἐξὸν [ἔστω]
θῖνα<ι> εἰ μὴ τῷ Ῥούφ[ῳ· εἰ (δέ)]
τις θελήσει ἢ τῷ Μ[- - - - - - - -]
[..]ΟΝΕ ἄψαι ἢ [- - - - - - - - - -]
... ἢ πωλῆ[σαι - - - - - - - - - - -]
- - - - - - - - - - ? - - - - - - - - - -

4 and 6-7. For πυρία see Kubinska, *Monuments funéraires* 50, edd.pr. ‖ 5. for the rare personal name Ἀντινώ cf. *LGPN* I s.v., edd.pr. ‖ 10. for ἅπτω in this context cf. *BCH* 47 (1923) 381/382 no. 15 (Kolophon), edd.pr. [possibly [ἕτερ]ον ἐν⟨θ⟩άψαι ἢ [ἐκθάψαι], Chaniotis].

1316: 80 no. 64. **Epitaph of A(u)r. Philumenos and his family, after 212 A.D.** Marble stele tapering toward the bottom; said to come from the 'area of Ödemiş', now in a private collection in Söke.

Τοῦτο τὸ ἡρῷ-
όν ἐστιν Ἀρ. Φι-
λουμενοῦ καὶ
Ἰουλί(ας) Ἐπικτησί-
{σι}δος καὶ τέκν-
ων αὐτῶν· ζῶ-
σιν· εἰ δέ τις αὐ-
τὸ ἀπαλλοτρι-
ώσει, δώσει τῷ
ταμείῳ ✳,φʹ

2. Ἀρ. = Α(ὐ)ρ(ήλιος); cf. *SEG* XXXVIII 1362 (Ἀρηλία), Brixhe, *Essai*[2] 60, and Gignac, *Grammar* I 228, edd.pr. [numerous examples also in *I.Side* 143 (1), Corsten].

1317-1323. Koloe. Epitaphs, Imperial period. Edd.pr. H.Malay, M.Ricl, *EA* 39 (2006) 70-73 nos. 42-48 (ph.; English translation).

1317: 70 no. 42. **Epitaph of a woman.** Fragment of a marble stele, found in Kaleköy (east of Kiraz, the ancient Koloe), now in the Ödemiş Museum.

[- - -]ς ἐπ̣ο̣ί̣η̣σε [Ἀ]μ]μ̣ί̣α̣? τῇ θυγατρὶ τὸ μνῆμα

1318: 70 no. 43. **Epitaph of [- -] and Meltine.** Fragment of a marble chest decorated with ivy leaves, found in Kaleköy (east of Kiraz, the ancient Koloe), now in the Ödemiş Museum: [- - - - -] | καὶ Μελτίνῃ τῇ θυγατρί

1319: 71 no. 44. **Epitaph of Tatias Nonia, Imperial period?** Marble *tabula ansata*, found at Kiraz (ancient Koloe), now in the Manisa Museum (?).

Τατιὰς Χαριξένου | Νωνία γυνὴ δὲ | Φιλοκάλου ἥ{η}ρως | χρηστὲ χαῖρε

2. Νωνία, the second name of Tatias, is the feminine form of the Latin *cognomen* Non(n)ius, frequently attested in Asia Minor, edd.pr. [Νωνία is not the second name of Tatias: Τατιὰς Νωνία instead of Νωνία Τατιάς, Sverkos].

1320: 71 no. 45. **Epitaph of Nikandros.** Marble stele with pediment and akroteria; below, an arched niche with relief depicting a man, standing en face in the center, a seated woman on the left, and a standing girl to the right; on a shelf above the seated woman two objects (basket and papyrus-roll?); inscription below the relief. Found at Kiraz (ancient Koloe), now in the Izmir Museum.

Νίκανδρε Ἀρτεμιδώ|ρου, φύσει δὲ Μηνο|γένου vac. χαῖρε vac.

1321: 72/73 no. 48. **Epitaph of a woman.** Marble slab with an inscription in a frame; found at Kaleköy (near Kiraz, ancient Koloe), now in the Ödemiş Museum.

Μενεκ̣ρ̣ά̣τ̣η̣ς Γλύκ-
ω̣νος [..]Τ[.] Ἀνδρον-
είκου τῇ ἑαυτοῦ γυν-
αικὶ τὸ μνῆμα ἐποί-
ησεν· ἔτους vacat

[2. e.g. [Τα]τ[ᾷ], Chaniotis] ‖ 5. omission of the numeral may indicate that the woman was still alive when the tombstone was made, edd.pr.

1322: 71/72 no. 46. **Epitaph of Alexander and his family, 142/143 or 179/180 A.D.** Marble slab with inscription in a frame, last line in the center of the lower frame; found at Karaman/Kiraz (ancient Koloe), now in the Izmir Museum.

Ἄτταλος β´ τοῦ Ἀλεξάνδρου Βόμβων
κατεσκεύασεν τὸ ἡρῷον ζῶν

ἑαυτῷ καὶ ἐγγόνοις καὶ γυναικί·
ἔξωθεν δὲ μηδένα ἐξέστω
θεῖναι· ἐὰν δέ τις τολμήσῃ θεῖ-
<ν>αι, ἀποτείσει ἰς τὸν φίσκον ✳ ‚εφ´·
ἐτελέσθ<η> ἔ<τ>ου<ς> ·σ·κ·ζ, μη(νὸς) Πανήμου·
vacat Ἀπολλώνιος λατύ-
vacat πος vacat

Date: year 227 = 142/143 A.D. (Sullan era) or 179/180 A.D. (Pharsalian era), edd.pr. ‖ 1. for names beginning with Βομβ- see *LGPN* III.A and III.B, edd.pr. [now also *LGPN* V.A, Corsten] ‖ 5-6. ΘΕΙ|ΚΑΙ, lapis ‖ 7. ΕΤΕΛΕΣΘΕΓΟΥΓ, lapis.

1323: 72 no. 47. **Epitaph of Asklepides and his family, 171/172 A.D.** Marble slab with inscription in a frame (or damaged *tabula ansata*); above the inscription relief of a rider galloping to the right with an object in his outstretched right hand; found at Yenişehir/Kiraz (ancient Koloe), now in the Izmir Museum.

Ἔτους σιθ´, μηνὸς Δείου· Αὐρ. Ἀμμιὰς
Ἀσκληπίδου τὸ μνημεῖον ἐποίη-
σεν Ἀσκληπίδῃ υἱῷ καὶ Ἀσκληπίδῃ
ἀνδρὶ καὶ ἑαυτῇ· ἄλλῳ δὲ οὐδενὶ
ἐξὸν εἶναι τεθῆναι ἐν αὐτῷ ❦

Date: year 219 Pharsalian era = 171/172 A.D., edd.pr. ‖ [1-2. Aur. Ammias is Asklepides' wife, not his daughter (thus edd.pr.), cf. *SEG* LIII 1344 LL. 4/5, Petzl (per litt)].

1324/1325. Magnesia on the Sipylos. Epitaphs, late Hellenistic period. Two funerary stelae in the Manisa Museum. Edd.pr. H.Malay, M.Ricl, *EA* 39 (2006) 49 nos. 1 and 2 (ph.; English translation).

1324: 49 no. 1. **Epitaph of Alkimos.** Upper part of a marble stele with triangular pediment and akroteria; found in Muradiye (northwest of Manisa).

Ἄλκιμος Ἡρακλείδου· χαῖρε

A contemporaneous inscription from the Cayster valley (Herrmann-Malay, *New Documents* 97 L. 69) attests a homonymous man, who represented the village Ουαροη as a συνβοληφόρος, edd.pr.

1325: 49 no. 2. **Epitaph of Theoxenos.** Marble (?) stele with triangular pediment and akroteria, found in Manisa; LL. 1-3 are written within a wreath below the pediment: ὁ δῆμος | κ̣α̣ὶ̣ ο̣ἱ̣ συγ|γενεῖς | Θ̣εό[ξ]ε̣νον Ἀσ̣κλάπωνος

1326. Maionia (?). Confession inscription (?), undated [Imperial period]. Lower part of a marble stele of unknown provenance, copied at Gökçeören (formerly Menye, ancient Maionia). Edd.pr. H.Malay, M.Ricl, *EA* 39 (2006) 84-86 (ph.; English translation).

- - - - - - - - - - - - - - - - - -
[- - - - - - - -]Ω[- - - - - - -]
[?ἐρωτ]ωμένη ἐπεζήτησ-
ε· διὸ πλανιθεῖσα ὑπὸ Μ-
ηνᾶ ἀνέθηκα καὶ πρὸς τοὺ-
ς ἐπιλύπους μή τις καὶ ἄλ-
ος τὰ αὐτὰ πάθῃ· ἠθέλησε
ΜΟ..ΡΩ.ΑΙ ἐ[μ]ῷ σώματι· διὰ
τοῦ[το - 4-5 -] ἀναλέξασα καὶ ἐ-
ρωτήσασα κ[α]ὶ τὰ ἐνδέουντ[α]
κατὰ τὸ δυνατὸν ποήσασα ἵν[α]
καὶ οἱ ἐπίλυποι ἔχουσιν φορ-
[ά]ν· διὰ τοῦτο παρακαλέσασα
[κ]αὶ ἐρώτησαν τὴν θεὸν καὶ
[το]ὺς σὺν αὐτῇ πάντες ΣΙΜ[.]-
[.]Ν αὐτὴν σχεῖν, καὶ ἐγὼ
[κ]αὶ πάντες οἱ ἐμοί

The verbs ἐπιζητεῖν (LL. 2/3) and ἐρωτᾶν (LL. 8/9 and 13) speak in favor of a confession text, edd.pr. ‖ 2-3. the subject was most probably the goddess, edd.pr. ‖ 5-6. read ἄλλος, edd.pr. ‖ 5 and 11. either ἐπίλυποι ('sad, grieved') or ἐπίλοιποι ('others'), edd.pr. ‖ 6-7. Menas (LL. 3/4) wanted to do something against a σῶμα, i.e. either the body or a slave of the female dedicant; in the latter case, the slave may have been identical with ΣΙΜ[.]‖[.]Ν (perhaps Σιμ[ί]‖[α]ν?) in LL. 14/15, edd.pr. ‖ 9. ἐνδέουντα for ἐνδέοντα, edd.pr. ‖ 13-14. πάντες is either the subject of ἐρώτησαν, or the latter is a mistake for ἐρώτησα, so that πάντες should stand for πάντας (referring to the gods), edd.pr.

1327. Philadelphia (area of: Yeşilova). Honorary inscription for an emperor, late 2nd-early 3rd cent. A.D. Fragment of a marble base, brought from Yeşilova (northwest of Alaşehir) to the Manisa Museum. Ed.pr. H.Malay, *EA* 39 (2006) 100 no. 1 (ph.; English translation). Now also in *TAM* V.3.1474a (German translation).

- - - - - - - - - - - - - - -
ΟΝ..Λ.Ο[- - τὸν γῆς]
καὶ θαλάσσης [δεσ]-
πότην ἡ Δ[.]Υ.ΕΤ..
κατοικία, vacat
χαρισαμένου ε[ἰς]
τὴν τοῦ ἀνδριάν[τος]
ἀνάστασιν Ἀλεξά[ν]-
[δρ]ου Ἑρμίππου τ[οῦ]
[- - - - - - -ο]υ ✳ σ[-]ʹ

0-1. [- - - (?)Παρ]‖θι[κὸν μέγιστον, γῆς], tentatively *TAM* ‖ 1-3. the title γῆς καὶ θαλάσσης δεσπότης is particularly frequent for Septimius Severus and Caracalla, hence one of them may have been the honorand of this inscription, ed.pr. (who refers to T.Ritti, *Annali di archeologia e storia antica*, Nuova Serie 9-10 (2002-2003) 271-282) and *TAM* ‖ 7-8. either 'Alexandros, son of Hermippos' or 'Alexander Hermippos', ed.pr. and *TAM*.

1328. Philadelphia (area of: Yeşilova). Stonemason's signature, 2nd-3rd cent. A.D. Fragment of an architectural element of marble [apparently recut], representing a rhombus with an inscribed leaf; in the corners between the rhombus and the frame vegetal decoration; the

inscription is on the upper frame. Brought from Yeşilova (northwest of Alaşehir) to the Manisa Museum. Ed.pr. H.Malay, *EA* 39 (2006) 100 no. 2 (ph.; English translation). Now also in *TAM* V.3.1524a (German translation): Ἀμμιανὸς ‖ ἠργάσατο

1329. Philadelphia. Funerary epigram for the gem cutter Doros from Sardes, 2nd cent. A.D. Merkelbach-Stauber, *SGO* I 04/24/09; *GV* 437; *IGR* IV 1648. E.Zwierlein-Diehl, *Siegel und Abdruck* (cf. our lemma no. 2055) 60 and 99/100 (German translation), publishes a squeeze of this text (ph.), previously known only from a drawing, housed at the Kleinasiatische Kommission der Österreichischen Akademie der Wissenschaften in Vienna. Shown on the squeeze, above the text, is the workbench of the gem-cutter (δακτυλοκοιλογλύφος; LL. 4/5): 'Ein Fiedelbogen, dessen Sehne um eine horizontal gelagerte Achse geschlungen ist' (60); discussion of this tool: a lathe, which has remained principally unchanged in design until the present time (dr. reconstructing its rightmost part, lost from the stone). See now *TAM* V.3.1901 (ph. of the squeeze).

1330. Philadelphia (area of: Afşar). Epitaph of Metrodoros, 2nd cent. A.D. (?). Marble tondo with tenon; in the tenon the torso of a man who holds a bookscroll (?) in his left hand; inscription to either side of the man's neck and head. Brought from Afşar (west of Sarıgöl) to the Manisa Museum. Ed.pr. H.Malay, *EA* 39 (2006) 101 no. 4 (ph.; English translation). Now also in *TAM* V.3.1821a (German translation).

Μητρο‖δώρου ‖ ἡ γυνὴ ‖ ἐπ[οίη]‖σε μ[ν(ε)ίας] ‖ χ[άριν]

Metrodoros was presumably identified as the deceased in another, associated text, perhaps on the base, ed.pr. and *TAM*.

1331. Philadelphia (area of: Mersinli). Epitaph, Imperial period. Marble fragment of a sarcophagus (?), found in Mersinli, now in the Manisa Museum. Ed.pr. H.Malay, *EA* 39 (2006) 101 no. 3 (ph.; English translation). Now also in *TAM* V.3.1835a (German translation).

[- - - - - - - - - - - - - - - - - -]ΑΙΟ[- - - - -]
[- - - - - - - - - - -]λίᾳ τῇ μητρί [- - - - - -]
[- - - - - - - - - - -] μετὰ τοῦ ΠΡ[- - - - - -]
[- - - εἰς τὸν τοῦ] Καίσαρος φ[ίσκον - -]

4. A reference to the fine for violation of the grave, ed.pr.

1332-1335. Saittai. Epitaphs, Imperial period. Edd.pr. H.Malay, M.Ricl, *EA* 39 (2006) 58-60 nos. 23-26 (ph.; English translation [except for no. 24]).

1332: 59 no. 24. **Epitaph of [- -].** Fragment of a marble stele, found together with our lemma no. 1333 at the site of the sanctuary of Apollon Axyr(e)os between Saraycık and Gökveliler (south of Saittai; see Herrmann-Malay, *New Documents* p. 70), now in the Manisa Museum.

- - - - - - - - - - - -
[- - - - - -] ἐκγόνῳ
[- - - - -]HN ζή(σαντι) ἔτ(η) ν'·
[ἔτους number], μη(νὸς) Ξανδι-
[vac. κ]οῦ θ'

1333: 59 no. 25. **Epitaph of Trophime.** Fragment of a marble stele, found together with our lemma no. 1332.

- - - - - - - - - - - - - - - - -
οἱ ἀ[δελφοί, - - - - - - - -]
Ἐπίτε[υξις - - - - - οἱ γο]-
νεῖς, Ἀπ[ολλ- - - - - - - -]
καὶ Ἀμμία [οἱ θρέψαν]-
τες Τροφίμ[η καὶ Ἀφ]-
φία αἱ πάτραι ἐτίμη[σαν]
Τροφίμην vacat

Restorations e.g., edd.pr.

1334: 60 no. 26. **Epitaph of Eutychiane, 240/241 A.D.?** Fragment of a marble stele, found at Gökveliler near Saittai.

[Ἔ(τους)] τκε', μ[η](νὸς) Ὑπ[ερβερε]-
ταίου γι'· Ἑρ[μόφι]-
λος κὲ Ἑρμογένια
οἱ θρέψαντες ἐτεί-
μησαν Εὐτυχιανὴν
ζή(σασαν) ἔτ(η) ζ'

Date: year 325 (?) Sullan era = 240/241 (?) A.D., edd.pr. ‖ 3. for the rare name Ἑρμογέν(ε)ια (first attestation in Lydia) see *IGLS* III 928 and *Mélanges de la Faculté orientale Beyrouth* 2 (1907) 306/307 no. 106.14 (both Syria), edd.pr. [and *LGPN* I, III.A, IV, and V.A s.v., Corsten] ‖ 5. Eutychiane was possibly a free foster-child brought up by Hermophilos and Hermogenia, edd.pr.

1335: 58/59 no. 23. **Epitaph of Aur. Apelliane, 253/254 A.D.** Fragment of a moulded marble altar, found in the ruins of Saittai.

Αὐρ. Ἀπελλια[νὴν Με]-
νεκράτους Αὐ[ρ. Ἀν]-
δρόνεικος Μεν[ε]-
κρατιανὸς τὴν μ[η]-
τέρα· [ἔτ]ους τηλ',
μηνὸς Δείου η',
ζή(σασαν) ἔτ(η) νδ'

Date: year 338 Sullan era = 253/254 A.D., edd.pr.

1336. Saittai. Epitaph of Stratoneike, 159/160 A.D. Trapezoidal marble stele, tapering slightly toward the triangular pediment; palmette akroteria; in the tympanon a disk in the center and a heart-shaped leaf in each corner; in the flat field a wreath carved above the inscription. Offered for sale by Christie's, New York: auction catalogue *Antiquities, Thursday 7 December 2006*, 133 no. 144 (color ph.; text in majuscules; English translation). Read from the photograph by R.A.Tybout.

Ἔτους σμδ', μη(νὸς) Λῴου
θ' ἀ(πιόντος), Ἀπολλώνις Στρα-
τονείκην τὴν γυναῖ-
κα, Ἀπολλώθεμις τὴν
μητέρα, Ἀπολλόθεμις
καὶ Ἀπφία τὴν νύμφην
καὶ οἱ συνγενεῖς πάν-
τες ἐτείμησαν vv

1. Horizontal strokes above the numerals ‖ 2. small A above Θ ‖ [the stele can be assigned to the (territory of) Saittai on the basis of the ἐτ(ε)ίμησαν-formula and the typology; cf. *TAM* V.1.74-193 (ph. of selected stelai); see especially 162 (ph.) for a highly similar stone (shape and sculptural style of akroteria, leaves and wreath; letter forms) probably from the same workshop; 162 dates ἔτους σνδ' (169/170 A.D.) ‖ 1. year 244 (Sullan era) = 159/160 A.D. ‖ 2-3. for Στρατον(ε)ίκη in Saittai cf. *TAM* V.1.95, 106, and 189 ‖ 4-5. Ἀπολλόθεμις (the second omikron replaced by an omega in L. 4): cf. *TAM* V.1.647 (a) from the adjacent area of Daldis, Tybout].

1336 bis. Saittai (?). Epitaph of Nike, 214/215 A.D. *SEG* XXXVIII 1231 = 1921. M.P.de Hoz, *ZPE* 155 (2006) 147 no. 3, points out that *SEG* XXXVIII 1921 of unknown provenance, read from a photo in an auction catalogue, should originate from Saittai and has, with this provenance, been published by M.L.Cremer and J.Nollé, *Chiron* 18 (1988) 205/206 no. 3 (*SEG* XXXVIII 1231 [cf. already *BE* (1992) no. 427]).

1337-1339. Sardis. Epitaphs, Hellenistic and Imperial periods. Edd.pr. H.Malay, M. Ricl, *EA* 39 (2006) 56/57 nos. 17-19 (ph.; English translation).

1337: 56/57 no. 18. **Epitaph of Stratonike (?), 129-27 B.C.** Fragment of a marble lid of a funerary chest, found at Sart Mahmut (Sardis), now in the Manisa Museum.

[Ἐπὶ - -]δώρου, Γορπιαίου τριακά-
[δι· ?Στρ]ατονίκη Ἀπολλωνίδου
[γυνὴ] δὲ Μητροδώρου τοῦ
[vac.?] Μενεκρ[άτ]ου

1. Eponymous officials introduced with the formula ἐπὶ (ἱερέως) τοῦ δεῖνος were priests of Rome after 129 B.C.; after 27 B.C. this cult was replaced by the imperial cult, so that the inscription should be placed between these two dates (cf. H.Dedeoğlu, H.Malay, in *Atalay Memorial* 113); for

the name cf. the priests of Rome in *Sardis* VII.115 (Διόδωρος) and 118 (Μητρόδωρος); μηνός is omitted, cf. *SEG* XLI 1023, edd.pr.

1338: 57 no. 19. **Epitaph of Meliboia (?), 129-27 B.C.** Marble lid of a funerary chest, found at Sart Mahmut (Sardis), now in the Manisa Museum.

Ἐπὶ Νικομήδους Βι[άν]ορ[ος, μη]-
νὸς Ξανδικοῦ ΘΚ[- - - - - - - - - - -]
Μελίβοιαν τὴν αὐ[τοῦ? - - - - - -]

1. For the date see the preceding lemma ‖ 2. Ξανδικοῦ θ'· Κ[- -] or Ξανδικοῦ θκ'· [- -], edd.pr. ‖ 3. for the rare name Μελίβοια cf. *LGPN* II, III.A, and V.A s.v., edd.pr.

1339: 56 no. 17. **Epitaph of M. Lucretius Atilianus and his family, Imperial period.** Rectangular limestone block, found at Çaltılı (near Sardis), now in the Manisa Museum.

Μ. Λουκρήτιος Ἀτειλιανὸς ὁ καὶ Παραμύθιος
vacat ἑαυτῷ καὶ τοῖς ἰδίοις vacat

1. For the name Παραμύθιος (first attestation in Lydia) cf. *LGPN* I, *I.Prusa* 143, and *TAM* II 106, edd.pr.

1340. Sardis. Mosaic inscription, late 5th to early 7th cent. A.D. Pavement of the southern porticus of the square east of the bath-gymnasium complex, two inscribed fragments of which are kept in the 'Expedition Compound' at Sardis; under the floor several coins were found which provide a *terminus post quem* for the mosaic of ca. 500 A.D. Ed.pr. V.Scheibelreiter, *op.cit.* (our lemma no. 2114) 35/36 no. 6 (ph.).

Ε[- - - - - - - ca. 20 - - - - - - -]Ọ καὶ ΕΚΤ[- - ca. 5 - -]
[- -]
Δ[- ca. 3 -]Ỵ[- -]
4 ΥΠΑΤ[- -]
Τ̣Ọ̣ΔΕΥΤ̣Ẹ[- - - ca. 8 - - -] tendril

The inscription concerns the donation of the mosaic, ed.pr. ‖ 1. ἐκ τ[ῶν e.g. ἰδίων]?, ed.pr. ‖ 4. initio a form of ὕπατος, ὑπατικός or ἀνθύπατος, ed.pr. ‖ 5. initio perhaps τὸ δεύτερον, ed.pr., who adds that P.Herrmann (per litt.) pointed out that τάδε/τίδε is more probable than τόδε ('kaum τόδε') ‖ 4-5. D.Feissel, *BE* (2009) no. 616, suggests ὑπατ[ίᾳ τοῦ δεῖνα] | τὸ δεύτε[ρον]; thus the second consulate of Anastasius (497), Justinus I (524), or Justinianus (528).

1341. Sardis. Donation of a mosaic, 4th to 7th cent. A.D. *SEG* LI 1633; *IJO* II 70. V.Scheibelreiter, *op.cit.* (our lemma no. 2114) 44 no. 10, suggests in LL. 1/2 [Αὐρ(ήλιος) ?Εὐ]άνθι̣[ος] ([Αὐρ. - -]ανθι̣[- -], *IJO*; ([Αὐρ. Εὐ]άνθι̣[- -], *SEG*).

1342-1344. Silandos. Epitaphs, Imperial period. Edd.pr. H.Malay, M.Ricl, *EA* 39 (2006) 57/58 nos. 20-22 (ph. [except no. 21]; English translation).

1342: 57 no. 20. **Epitaph of [- -]pe, 116/117 A.D.** Fragment of a marble stele with pediment; in the pediment a leaf in each corner, a rosette [or patera?] in the center; below, a wreath, followed by the inscription; found at Karaselendi (ancient Silandos).

Ἔτους σα', μη(νὸς) Λώου ε'·
Διομήδης Φιλίππο[υ . .]-
ΠΗΝ τὴν ἑαυτοῦ γυ[ναῖ]-
4 κα ἐτίμησεν

Date: year 201 Sullan era = 116/117 A.D., edd.pr. ‖ 2-3. presumably a name of four letters ending in -πη, thus Ἰόπη, Πάπη, Νάπη, Ῥόπη, or Σίπη, edd.pr. [see *LGPN* I-III.A and V.A, Corsten].

1343: 58 no. 22. **Epitaph of Meilas, 117/118 A.D.** Fragment of a marble stele; above the inscription, remains of a relief with the lower part of a male figure standing en face; found at Köleköy (west of Silandos; ancient Tarsi?).

Ἔ<τ>ους σβ', μη(νὸς) Ξανδικο[ῦ number?]·
Μειλᾶν Ἀμμία ἡ γ[υνὴ - - - - - - - - - -]
Κοΐντος καὶ Μ[- - - - - - - - - - - - - - -]
4 νιος τοῦ Μ[- - - - - - - - - - - - - - - - - -]
τὸν πατέ[ρα - - - - - - - - - - - - - - - - -]
ΓΕΝ[- -]
Σ[- -]
- -

Date: year 202 Sullan era = 117/118 A.D., edd.pr. ‖ 1. ΕΙΟΥΣ, lapis ‖ 2. Μειλᾶς is a hypocoristic name derived from a name beginning with Μ(ε)ιλ- such as Μειλιχίδας, Μειλίχιος, edd.pr., who refer to another Μειλᾶς, son of Αμμιάς (and perhaps grandson of the Meilas in this inscription?), in an unpublished inscription from the same village [or from a name beginning with Μηλ-, C. Brixhe, *BE* (2007) no. 452].

1344: 58 no. 21. **Epitaph of Telesphoris, 217/218 A.D.** Lower fragment of a marble stele, found at Karaselendi (ancient Silandos).

Ἔτους τβ', μη(νὸς) Δαισίου θ'· Τελεσφό-
ρος κὲ Ἀπφιὰς οἱ γονεῖς Τελεσφορί-

δαν ἐτείμησαν μνείας χάριν

Date: year 301 Sullan era = 217/218 A.D., edd.pr. ‖ 2-3. Τελεσφορίδαν: vulgar accusative of Τελεσφορίς, cf. Brixhe, *Essai*[2] 66, edd.pr.

1345. Silandos. Epitaph of Deskylis, Imperial period. *TAM* V.1.65. Republished (as new) by H.Malay, M.Ricl, *EA* 39 (2006) 76 no. 58 (ph.; English translation). The stone has suffered damage since its ed.pr. so that the inscription can now be read only in part.

1346. Tabala. Epitaph of Hermeias, 152/153 A.D. Marble stele with pediment, aktroteria, and tenon; in the pediment a leaf in each corner, a patera in the center; below the pediment a wreath followed by the inscription. Found at Körez (perhaps ancient Κουαρα, cf. *TAM* V.1.208 and Zgusta, *KON* 297 § 599) near Kula, now in the Manisa Museum. Edd.pr. H.Malay, M.Ricl, *EA* 39 (2006) 62 no. 30 (ph.; English translation).

Ἔτους σλζʹ, μη(νὸς) Δείου κʹ·
Σεκοῦνδα Ἑρμείαν τὸν
ἑαυτῆς ἄνδρα ἐτείμη-
4 σεν καὶ τὰ τέκνα τὸν πα-
τέρα, μηδὲν αὐτοῦ κακὸν
μνῆς χαιρόμενοι

Date: year 237 Sullan era = 152/153 A.D., edd.pr. ‖ [5-6. the phrase is odd in grammar and meaning; the photo seems to show L. 6 ΜΝΗΣΧΑΠΟΜΕΝΟΙ, which may yield μνῇ ⟨ἰ⟩σχανόμενοι, 'sie haben von ihm nichts Schlechtes in Erinnerung'; for the verb see *LSJ* s.v. ἰσχάνω (II), for μνῆ cf. Robert, *Hellenica* XIII 71 with note 1, Petzl (per litt.)].

1347. Thyateira. Letter of a Roman governor to the city, 1st cent. B.C.? *TAM* V.2.858 (*RDGE* 66). C.Marek in *op.cit.* (see our lemma no. 1193) 290, adduces the new honorary inscription for a Πόπλιος Κορνήλιος Ποπλίου υἱὸς Σύλλα ὁ ἀνθύπατος (*I.Kaunos* 106) as possible evidence for restoring L. 1 Πόπλιος Κορνήλιος Σ[ύλλα], that is, the senator defended by Cicero in his *Pro P. Cornelio Sulla*: praetor 68 B.C. (?) and possibly governor of Asia in 67 B.C..

1348. Thyateira. Honorary inscription for M. Cn. Licinius Rufus, shortly after 238 A.D. *SEG* XLVII 1656. W.Eck in A.Kolb, *Herrschaftsstrukturen* (see our lemma no. 2064) 67-77 (German translation), proposes reading LL. 9-10 ἐν τῶι συνβουλίωι τῶν εἴκοσιν [ἀν]ἰδρῶν ἐπιλεχθέντα, φίλον τοῦ Σεβ(αστοῦ) placing a comma after, rather than before, ἐπιλεχθέντα. M. Cn. Licinius Rufus was elected into the consilium of 20 men and not into the emperor's circle of amici. Amicus/φίλος was not an official position or title; therefore an adlectio inter amicos did not exist (cf. our lemma no. 2149).

1349-1353. Thyateira. Epitaphs, Imperial period. Edd.pr. H.Malay, M.Ricl, *EA* 39 (2006) 52-54 nos. 9-13 (ph.; English translation).

1349: 52 no. 9. **Epitaph of [- -].** Lower part of a rectangular marble altar, found at Yenice (northeast of Thyateira): [- - -]ισεν ἐκ τ[ῶν ἰδίω]ἰν αὐτοῦ μνέας ǀ v χάριν vac.

1-2. [κατεσκεύα]ἰσεν or [ἐποίη]ἰσεν, edd.pr. ‖ 3. μνέας for μνείας, cf. Gignac, *Grammar* I 257/258, edd.pr.

1350: 54 no. 12. **Epitaph of a man.** Two joining fragments of a marble tabula (ansata?), from Hasköy near Thyateira.

[- - -]ΕΝ̣Ε[- - - - - - - - - τὸν ἑαυ]-
τῆς ἄνδρα [- - - - - - - - - - - - - -]
καὶ Εὐτύχης [- - - - - - - - - - - -]
4 Ἀντωνῖνος κα̣ὶ̣ [- - - - - - - - - - -]
τὸν πάπον· vac. ο[ἱ] συνγ[ενεῖς]
[κα]ὶ Ν̣α̣ν̣ὰς [τὸ]ν πατέ[ρα - - -]
[- - - - - - - - χ]α̣[ῖ]ρε vacat

6. For the female name Νανάς see Zgusta, *KP* 348/349 § 1013-6 and 10; for attestations in Lydia see *TAM* V.1.212, 775, and 790, edd.pr.

1351: 54 no. 13. **Epitaph of [Sote]richos (?).** Fragment of a marble stele or tabula, from Hasköy near Thyateira.

[- - -] ζῶσα̣ [- - ǀ - Ἀπολ]λωνίδο[υ - - ǀ - ?Σωτη]ρίχ̣ῳ [- - ǀ - - - -]Ο̣[- - -]

1352: 52/53 no. 10. **Epitaph of C. Iulius Bassus, 1st cent. A.D.?** Marble stele with pediment and akroteria; below the pediment a wreath followed by the inscription; found in Kavakalan near Thyateira.

Γάϊον Ἰούλιον Βάσσον, ἐπι-
μεληθέντων· Ἰουλία Μάλ-
θα καὶ Ἰουλία Σεκοῦνδα ἡ γυ-
4 νὴ αὐτοῦ μετὰ τῶν τέκνων·
Ἰουλία Πρίμιλλα καὶ Ἰούλιος Βάσ-
σος καὶ Ἰούλιος Καίκιος
καὶ Γάϊος Ἰούλιος Σωτήριχος

1. In fine, it appears that the stone-mason first inscribed ΕΝΤΗ which he then changed to ΕΠΙ, edd.pr. ‖ [1-2. the translation by edd.pr. suggests that they see a break in the construction, since after the participle in the genitive plural the following names should be in the genitive as well, cf. C.

Brixhe, *BE* (2007) no. 452; however, ἐπιμεληθέντων can also be the 3rd person of the imperative of the passive aorist, Petzl (per litt.)] ‖ 2. for the very rare names Μάλθα and Μάλθας cf. *LGPN* IV s.v. and C.Brixhe, *Le dialecte grec de Pamphylie. Documents et grammaire* (Paris 1976) 266 no. 126, edd.pr., who also consider an orthographic variant for Μάρθα ‖ 5. the first attestation of Πρίμιλλα in Lydia; one example each in *LGPN* I and II s.v., edd.pr. [two more in *LGPN* V.A, Corsten] ‖ 6. Καίκιος = Caecius, cf. W.Schulze, *Zur Geschichte lateinischer Eigennamen* (Berlin 1933) 75 add. [p. 586], edd.pr.

1353: 53/54 no. 11. **Epitaph of Aur. Anysios and Aur. Hermippilla, after 212 A.D.** Fragment of a marble sarcophagus with garlands, found in Yenice (north of Thyateira). LL. 1-4 are inscribed in a tabula ansata, L. 5 in larger letters on the garland.

Αὐρ. Ἀνύσιος ἐπικατε-
σκεύασεν ἑαυτῷ τὸ ἀνγεῖ-
ον καὶ τῇ γλυκυτάτῃ ἑαυτοῦ
γυναικὶ Αὐρ. Ἑρμιππίλλῃ·
εὐλογία σοι κυρία Ἑρμίππιλλα

1-2. ἐπικατασκευάζειν has here apparently the same meaning as κατασκευάζειν, whereas in Smyrna it may mean 'hinzukonstruieren' (*I.Smyrna* 332/333), edd.pr. ‖ 4-5. Ἑρμίππιλλα (a diminutive of Ἕρμιππος): previously unattested, found also in our lemma no. 1287, edd.pr., who for the formation of diminutives with -ιλλος/-ιλλα refer to Bechtel, *HPN* 549, and O.Masson, *ZPE* 64 (1986) 174 [= id., *Onomastica Graeca Selecta* II (Paris 1990) 498].

1354/1355. Tmolos Mountain. Epitaphs, Imperial period. Edd.pr. H.Malay, M.Ricl, *EA* 39 (2006) 68-70 nos. 39/40 (ph.; English translation).

1354: 69/70 no. 40. **Epitaph of Stratonike and her family.** Marble tabula ansata, found at Ardıcak near Lake Torrhebia, now in the Ödemiş Museum.

Στρατονείκη Ἀπολλω-
νίδους Ἀσκλέους τὸ μνη-
μεῖον ἑαυτῆς καὶ Στρά-
τωνι ἀνδρὶ καὶ τέκνοις
καὶ ἐγόνοις καὶ πᾶσιν
το<ῖ>ς ἐκ τοῦ γένους

1-2. Ἀπολλωνίδους for Ἀπολλωνίδου following the declension of names such as Διογένης, Σωκράτης, Εὐμένης, edd.pr. ‖ 6. ΤΟΤΣ, lapis.

1355: 68/69 no. 39. **Epitaph of P. Antist(h)ius and his family, 40/41 or 77/78 A.D.** Fragment of a marble sarcophagus (?), inscription in a tabula ansata; found near the town of Bozdağ at the summit of the Tmolos near Lake Torrhebia.

Ἔτο<υ>ς ρκε΄· Πόπλιος
Ἀντίσθις Λευκίου
υειὸς καὶ Μελτίνη
Μητροδώρου τῶν
πολιτίδων ζῶντ-
ες ἐπόησαν ἑατοῖς
καὶ τοῖς ἐκ φύσεος
τέκνοις· μηδενὶ ἐξ-
ῇ πωλῆσαι, εἰ δὲ μή, ἀπο-
\- - - - - - - - - - - - - - - -

Date: year 125 = 40/41 (Sullan era) or 77/78 A.D. (Pharsalian era, for which see Leschhorn, *Ären* 293 and 503/504); more likely the latter, given the letter forms, edd.pr. ‖ the text must have continued on the lid or on the other side of the sarcophagus, edd.pr. ‖ 1. ΕΤΟΣ, lapis ‖ 2. Ἀντίσθις for Ἀντίστιος; for θ instead of τ cf. Gignac, *Grammar* I 90, and for the reduction of -ιος to -ις cf. Brixhe, *Essai*[2] 49, edd.pr. [cf. also the remarks of C.Brixhe and D.Feissel, *BE* (2007) no. 452], who also point to the lack of the *cognomen* of the Roman citizen ‖ 4-5. for τῶν πολιτῶν (or πολιτίδων) see *TAM* V.1.514 and Malay, *Researches* 181; the expression emphasizes the citizenstatus of Meltine, whereas her husband may have come from elsewhere (Italy?), edd.pr. ‖ 6. for ἑατοῖς instead of ἑαυτοῖς see our lemma no. 1294, edd.pr. ‖ 7. φύσεος = φύσεως, edd.pr. ‖ 9-10. ἀπο[δώσει] or ἀπο[τείσει], edd.pr.

AIOLIS

1356. Kyme. Honorary decrees for Archippe, 130-100 B.C. *I.Kyme* 13; *SEG* XXXIII 1035-1041; LIII 1366*. O.Picard in *Approches de l'économie hellénistique* (Saint-Bertrand-de-Comminges 2006) 85-119, discusses the following problems: **1) *Chronological order of the decrees*:** on 104-119 he presents the Greek texts and French translations of the inscriptions in the chronological order he assigns them: *SEG* XXXIII 1041, 1040, 1036, 1035, 1037, 1039 and 1038/1038 A (see also the tabular survey on 89 and O.'s arguments on 86-89); **2) *Financial aspects of Archippe's gifts*:** some gifts were in kind, others in cash; the gifts in kind are not expressed in money amounts and are probably products of her estates; in 1041 LL. 3, 13 and 22 P. translates ἀγρός as 'domaine' rather than 'champ' and translates LL. 26-28 as follows: 'en versant chaque année l'intérêt de 10% en proportion [de ce qui reste à payer du total], à quoi s'ajoute l'intérêt de ce qui a été versé l'année de la vente'. Brief comment on 1039 LL. 69-75 (especially on τοκίζεσθαι, διαφόρων λῆψις and ἐκτοκισμός) and LL. 51-68. The expression στατῆρες τοῦ χαλκοῦ (LL. 52, 57/58) is translated by P. not as 'statères de bronze' - such pieces are unknown - but as 'statères en numéraire de bronze', i.e., an amount of money worth 1000 staters (= 4000 dr.) but paid in 'espèces de bronze' (the same for 1036 L. 22; 1037 LL. 16-19) [for the Kymaean staters see now also S.Psoma, *EA* 42 (2009) 178/179, Pleket]. Further reflections on the importance of πολιτικὰ δάνεια (1039 LL. 53 and 63): the city lends money against 10% interest, which is a relatively low rate; Archippe seems fairly confident that loans will be made: 'la demande dépassait régulièrement l'offre' (99). Small bronze denominations were used in the local market, whereas the silver tetradrachmai (Attic standard; 1036 LL. 24/25) were used in another, non-local one [cf. now R.van Bremen, *REA* 110 (2008) 357-382, who argues for a

πευταί felt intensive religious feelings toward Asklepios and what sort of feelings these were. The θεραπευταί are on record in *I.Pergamon* 338 and *AvP* VIII.3.26, 47, 71, 79, 122 and 152, and in Aelius Aristeides and Galen. B.'s focus is on the latter two but on 71-75 she adduces inscriptions to show that οἱ θεραπεύοντες τὸν θεόν (*AvP* VIII.3.161) constituted a privileged group and claimed a special, personal relation to the deity, who often communicated with his worshippers through dreams [For the Pergamene Asklepieion see now also W.Friese, *Hephaistos* 24 (2006) 101-112, Pleket].

BITHYNIA

1388. Bithynia. Onomastics. D.Dana, *art.cit.* (cf. our lemma no. 814) 134/135, comments on two names that have been included in *LGPN* IV, but that in his view are Bithynian and should be included in *LGPN* V: Δεντοζιλη (female name, 134) and Διλόπολις (135). [Entries in *LGPN* are not, however, arranged according to the geographical origin of a name, but according to the residence of the person who bore a particular name, Corsten.]

1389. Kreteia-Flavioupolis. Epitaph of M.(?) Aur. Anton[- -], 2nd/3rd cent. A.D. Mentioned in C.Marek, *EA* 28 (1997) 83 note 13; full text now in M.Adak, K.Stauner, *Gephyra* 3 (2006) 143 note 32 (on the basis and remarks sent by C.Marek):

- - - - - ? - - - - -
Αὐρήλιος Ἀντων[- -]
[- - - - -]ος λεγιῶνος
[πρώτης] Ἀθηνᾶς
[- - - - -] εὐσεβοῦς
[πιστ]ῆς ἐν Γερ-
[μανίᾳ - - -]ΕΙΔΕΓΟ
[- - - - -]ΝΕΙΟΥΜΑ
[- - - - -] Ἀντω-
[νίου? - - -]ΟΥΣΩΝ
[- - - - -]ΤΩ σὺν
[- - - - -]ΑΙ σπουδῇ
[- - - - -]ΤΟΥΜΟΙ
[- - - - -]Σ υἱοῦ
[- - - - -]ΠΙΟΥ
[- - - φυλ]ῆς
[Ἀντ]ωνείνης
[μνήμης] χάριν

1-6. The deceased, a citizen of Claudiopolis and member of the phyle Antonine, was a veteran of the *legio I Minervia* (stationed in Bonn/Germania Inferior) and presumably returned to his hometown after his military service, A.-S. || 15-16. the epitaph was apparently erected not by the phyle Antonine, but by one of its members, A.-S.

1390. Nikaia (and Nikomedeia). Old and new inscriptions. On the basis of a report by Botho Graef, who in 1889 travelled in the vicinity of Nikaia and Nikomedeia, that is now in the archives of the DAI in Athens, A.Avram, O.Bounegru, *MDAI(A)* 121 (2006) 263-280, (re)publish twenty-four inscriptions (dr.). Eleven are known; we list them below, correcting some mi-

nor errors. Thirteen are new (our nos. 1391-1396 and 1399-1405).

Old texts: *I.Iznik* 221 (Pfuhl-Möbius 534; Graef no. 21), 283 (no. 2; dr.), 516 (no. 3; dr.), 556 (no. 4; dr.; in L. 12 G.'s drawing shows κρίσε|[ως]; *I.Iznik*: κρίσ|[εως]), 1302 (no. 11; dr.; in L. 4 G. has συνβίου; *I.Iznik*: συμβίου), 1402 (no. 12; dr.); A.M.Schneider, *Die römischen und byzantinischen Denkmäler von Iznik-Nicaea* (1943) 35 no. 62 (no. 1); *TAM* IV.1.52 (no. 22; dr.; in LL. 2/3 G. has M. Δομίτιος | Λόνγος; *TAM*: M. Δομίτιος | [--]οντος), 56 (no. 18; dr.; in L. 5 G. has Κουβạιτηνός; *TAM*: Κουβạιτηνοῖς; for the Κουβαιτηνοί see our lemma no. 1399 app.cr.), 105 (no. 24; dr.; in L. 1 the dr. suggests [K]ουίν̣τ̣ᾳ (or perhaps [K]ουιν̣τ̣ίᾳ), in L. 3 συνβίο̣, in L. 6 a ligature of MH and in L. 7 ΙΠΔ̣Ζ̣ (or ΙΠΔ̣Ξ̣); *TAM*, printing a different line-division, has in L. 1 Αἰμυλίᾳ (sic), in L. 3 συμβίῳ̣, in L. 6 no ligature and in L. 7 ΙΠΔ), and 263 (no. 13).

1391-1396. Nikaia (area of). New inscriptions. A.Avram, O.Bounegru, *art.cit.* (cf. our lemma no. 1390), publish the following inscriptions on the basis of drawings by B.Graef.

1391: 269 = Graef no. 5. **Fragmentary epitaph, Imperial period.** Right part of a marble plaque built into a wall in Iznik.

[- - -]Τ̣Ε̣ΡΙ|[- - - α]ὐτοῖς | [- - -]ΝΑ|[- - - προγ]εγ̣ρ̣αμ||[μένοις ?- -]Ω̣Μ|[- - - -]Γ- - -

5. Omega or omicron, edd.pr. || 6. gamma or epsilon, edd.pr.

1392: 269-271 = Graef no. 6. **Epitaph of Claudius Thallos, 2nd cent. A.D.** Upper left part of a pedimental stele with akroteria, the right akroterion now missing. LL. 1-3 inscribed above the left akroterion; LL. 4-5 below the left akroterion. Built into the floor of a house in Iznik.

- - - | Κλ(αυδίῳ) Θάλλῳ | τῷ ἀπελευ[θέρῳ] | vacat ἰδί[ῳ] | τὸ μνημεῖο[ν] || ζήσαντι[- -]

Initio possibly the name of Thallos' master, edd.pr. || edd.pr. point out that *I.Iznik* 205 (*SEG* XXIX 1306) recor persons, our Thallos may have been the freedman of Cl. Thallos from *I.Iznik*, edd.pr.

1393: 271/272 = Graef no. 7. **End of an epitaph, 2nd cent. A.D.** Upper right part of a marble stele built into the floor of a house in Iznik; representation of part of the deceased, holding a wreath in his raised right hand; inscription above the relief on the moulded band.

- -
[- μετὰ]
[τὸ κατατεθῆναι ἡμ]ᾶς μηδενὶ ἐξὸν εἶν[αι σκῦλαι· εἰ δέ τις σκυλῇ],

[δώσει προστείμου δι]σχείλια πεντακ[όσια - - - - - - - - - - - - - - - -]
- -

1-2. Edd.pr. refer to *I.Iznik* 117, 120, 128 and 282 ‖ 3. [δί]σχειλίαι, edd.pr. [but the drawing shows what one expects: [δι]σχείλια πεντακ[όσια] (sc. δηνάρια), Pleket].

1394: 272 = Graef no. 8. **Epitaph of Demetrios and his homonymous son, 3rd cent. A.D.** Right part of a stele of local limestone; in a recessed field an empty arched niche; above the niche an inscription; found in a cemetery near Lefkeh (now Osmaneli).

[- - -] τῷ πατρὶ Δημη|[τρίῳ ζήσ]αντει νγ´ | [καὶ τῷ ἀ]δελφῷ Δημη|[τρίῳ ζή]σαντε[ι] v v ιζ´ | [μ]νήμης χάριν v v

Edd.pr. (on 277) point out that this is the fourth inscription found in Lefkeh: *I.Iznik* 1041 [not 1014, as A., B. write], 1061 and 1253.

1395: 273 = Graef no. 9. **Fragment of an epitaph, 3rd cent. A.D.** Lid of a sarcophagus found in Bilecik; since there are no traces of an ancient settlement in that village, edd.pr. (on 278) assume that the stone may have been a 'pierre errante' from Beşiktaş (ca. 2.5 km southwest of Bilecik), where *I.Iznik* 1233, a mosaic and part of a conduit have been found.

[- - - - - -]ίου ζῶσα κατεσκεύ|[ασεν e.g. τὸ μνημεῖον - - -]μη καὶ Ἄνθῳ τῷ ἀνδρί

2. E.g. [Ζωσί]μη, edd.pr., who add that a Π. Κλώδιος Ἄνθος is on record in *I.Iznik* 122 (north of Kirazlı Yayla).

1396: 274 = Graef no. 10. **Fragment, Imperial period.** Upper part of an altar decorated with a rosette; found in It-burun (now Uludere Köyu) on the road from Eskışehır to Soğüt; possibly a 'pierre errante', since no ancient stones are known from It-burun (edd.pr. on 278). [- - -]ΙΑ[...]Ι[.]ΡΟΤ[.]Π[- - | - -]ΤΥΛΑΕΩ ἡ πόλι[ς]

2. Perhaps [--]πυλαέων πόλι[ς], Corsten apud edd.pr. ('unter Vorbehalt'); on 278 note 26 edd.pr. point out that, if ἡ πόλις is correct, the city could be either Nikaia or Nikomedeia.

1397. Nikomedeia. Merchants. After a brief discussion of some literary sources, that underline the importance of the harbor and the ship-building industry (cf. Arrian, *Parth.* fr. 67 for the ὁλκὰς Νικομεδίς; equivalent of the Roman *navis oneraria*), O.Bounegru in *L'Africa romana* XVI 1557-1568, focuses on the copious epigraphic evidence recording the presence of Nikomedeian ναύκληροι in the Black Sea area and in various ports in the eastern, central and western Mediterranean [cf. *SEG* LV 783 ter]. He cites many inscriptions, too many to list here.

Special comment on the οἶκος τῶν ναυκλήρων and on the specialization of Nikomedeians in the marble trade: λιθέμποροι; πρῶτος λιθένπορος; σύνοδος Νεικομηδήων λιθοξόων; a *marmorarius* from Nikomedeia in Lepcis Magna! For the mobility of Nikomedeian traders and manufacturers see also K.Ruffing, *art.cit.* (see our lemma no. 2081) 144-147. [Cf. also O. Bounegru, *Trafiquants et navigateurs sur le Bas-Danube et dans le Pont Gauche à l'époque romaine* (Wiesbaden 2006); id. in L.Mihailescu-Bîrliba, O.Bounegru (edd.), *Studia historiae et religionis daco-romanae. In honorem Silvii Sanie* (Bucharest 2006) 317-326. Non vidimus: see *An.Ép.* (2006) [2009] nos. 946 ('catalogue de 68 inscriptions'; cf. *BE* [2008] no. 344) and 18; cf. now also O.Bounegru, *Classica et Christiana* 2 (2007) 49-58, and id. in *Acta XII Congressus Intern. Epigraphiae Graecae et Latinae* (Barcelona 2007) 191-195 (on the οἶκος τῶν ναυκλήρων in Gorgippia), Pleket.]

1398. Nikomedeia (area of). For *TAM* IV.1.52, 56, 105 and 263 cf. our lemma no. 1390; for an inscription possibly referring to Nikomedeia see our lemma no. 1396.

1399-1404. Nikomedeia (area of: Mihaliç = Gündoğdu). New inscriptions. A.Avram, O.Bounegru, *art.cit.* (see our lemma no. 1390), publish the following texts on the basis of drawings by B.Graef.

1399: 274 = Graef no. 14. **Fragment of an epitaph, Imperial period.** Fragment built into a wall near the local mosque. Ἰουνίᾳ Μαρκέλλῃ [- - -]Ω vacat ζησά[σῃ] - - -

Previously, only three inscriptions and an anepigraphic relief were known from this village: *TAM* IV.1.56 (see our lemma no. 1390), *TAM* IV.1.372 (a) and *SEG* XXXVI 1155, mentioning the Κουβαιτηνῶν; Pfuhl-Möbius 1779 (anepigraphic relief); Gündoğdu may have been the site of the village of the Κουβαιτηνοί, edd.pr.

1400: 274/275 = Graef no. 15. **Fragment of an epitaph, 2nd cent. A.D.** Fragment built into the floor of the local mosque.

[- - - -]Λ vacat Ο vacat [- - | - - τῆς κ]ρατίστης φυλῆ[ς - - - - - | - - - ἐμαυτῷ τῇ]ν ποίελον [e.g. κατεσκεύασα | καὶ τῇ γυναικί μ]ου Αὐρ(ηλίᾳ) [- - -] | - - -

1. Larger letters, edd.pr. ‖ 2. presumably a phyle of Nikomedeia, edd.pr., who on 279/280 add that, if the stone is not a 'pierre errante' but originated in the village, the village may have been incorporated in this urban phyle; edd.pr. refer to S.Şahin, *Neufunde von antiken Inschriften in Nikomedia (Izmit) und in der Umgebung der Stadt* (Münster 1974) nos. 32/33 as relevant parallels ‖ 3. ποίελον = πύελον ('sarcophagus'), edd.pr. ‖ 4. letter size as in LL. 2-3, but with wider space between the words: a method often used in Bithynian epitaphs to underline the importance of the name of the deceased, edd.pr.

1401: 275/276 = Graef no. 16. **Epitaph of Teimotheos and others, Imperial period.**

Fragment of a stone built into the floor of the local mosque.

- - - - | [Τ]ειμόθεος | [Τ]ειμοθέου | [ζ]ήσας ἔτη • ζ • μ', | χαίρετε v v

[Edd.pr. consider [Τ]ειμόθεος to be the first line of the text; however, χαίρετε implies that before Teimotheos another person is likely to have been mentioned, Pleket.]

1402: 276 = Graef no. 17. **Fragment of an epitaph, Imperial period.** Lid of a sarcophagus found near a fountain.

Αὐρ(ήλιος) | Ζω[.]υ[.]ηκος vacat ἀνενεωσάμην

Perhaps Ζω[π]υ[ρ]ίσκος?, Corsten (apud edd.pr.).

1403: 276/277 = Graef no. 19. **Fragment, Imperial period.** Marble stele found at the cemetery: Χ[....]ΜΕ|ΕΩΙΚΟΥ|ΤΟΥΣΚΑΜΟΥ|ΛΗΑΝΟΥΣ

G. notes that it is uncertain whether the lines are complete || 3-4. perhaps the inhabitants of a local village: τοὺς Καμουλ̣ηανούς?, edd.pr.

1404: 277 = Graef no. 20 (dr.). **Fragment of an epitaph, 2nd cent. A.D.** Part of a blue-gray sarcophagus; inscription on the front in irregular script.

- - - - | Α[- - - -] | ζήσασα [- -], | v χαῖρ[ε] vacat

1405. Nikomedeia (area of: Adapazarı). Epitaph of Publius Claudius Arrianus Teimokrates, 2nd cent. A.D. Upper part of a moulded stele found in the Turkish cemetery. Ed.pr. A.Avram, O.Bounegru, *art.cit.* (cf. our lemma no. 1390) 277 = Graef no. 23 (dr.).

Π. • Κλ. • Ἀρρια|νὸς Τειμο|κράτης ζή|σας ἔτη νδ', | v χαῖρε vacat

1406/1407. Prusias ad Hypium. Honorary inscriptions for M. Aur. Antoninus, early 3rd cent. A.D. Two moulded marble statue bases, found south of the theater together with *I. Prusias* 21 (honorary inscription for the same man) and several monumental columns. They presumably were erected along the ancient main road, their unworked backs facing a wall. Similarities between the two, including their size, indicate that they were made in the same workshop but, on the evidence of slight differences in their lettering, were inscribed by different stone-cutters. Edd.pr. M.Adak, K.Stauner, *Gephyra* 3 (2006) 133-168 (ph.; German translation), who also republish *I.Prusias* 21 (ph.; German translation) and 55 (ph.), and comment on all four texts. The honorand (*PIR*[2] A 1449) was a common soldier who, from the late 160s onwards, rose through the ranks to the post of procurator; his Latin cognomen indicates that he

was a Bithynian with non-Greek background. After his service as primipilus (between ca. 200 and 205 A.D.) he went back to Prusias, where *I.Prusias* 55 was erected for him; it does not mention his post as procurator. He continued his career as an equestrian procurator in the civil service. Commentary on social status in his hometown and on the system of the phylai in Prusias. A.-S. provide a tabular overview of soldiers from Bithynia and Pontus and a separate one of legions from the Danube region participating in campaigns of Septimius Severus and Caracalla in the east.

1406: 136/137 no. 2. **Honorary inscription, erected by the phyle Thebais.**

Ἀγαθῆι τύχηι·
Μ. Αὐρήλιον
Ἀντωνεῖνον,
τὸν κράτιστον
πρειμιπειλάριν
καὶ ἐπίτροπον
τοῦ Σεβαστοῦ,
τὸν φιλόπατριν
καὶ φιλοπολείτην
καὶ πάσης ἀρετῆς
ἄξιον, φυλὴ Θηβαῒς
vv τὸν ἴδιον vac.
vv εὐεργέτην vv
καὶ τῆς πατρίδος

8. φιλόπατρις was used in Prusias for the leading archontes only, cf. *I.Prusias* p. 36, edd.pr. || 9. φιλοπολ(ε)ίτης, seen here and in our lemma no. 1407, was previously unattested in Prusias; the honoratiores are called φιλόπολις, edd.pr. || 10-11. πάσης ἀρετῆς ἄξιος (cf. our lemma no. 1407) has no other parallel in Prusias and corresponds to πάσῃ ἀρετῇ κεκοσμημένον in *I.Prusias* 21, edd.pr.

1407: 137 no. 3. **Honorary inscription, erected by the phylai Tiberiane and Prusias.**

Ἀγαθῆι τύχηι·
Μ. Αὐρήλιον
Ἀντωνεῖνον,
τὸν κράτιστον
πρειμιπειλάριν
καὶ ἐπίτροπον
τοῦ Σεβαστοῦ,
φιλόπατριν
καὶ φιλοπολείτην
καὶ πάσης ἀρετῆς
vac. ἄξιον, vac.
αἱ κράτισται
φυλαὶ Τιβεριανὴ
καὶ Προυσιάς
τὸν ἴδιον εὐεργέτην
καὶ τῆς πατρίδος

[8-11. cf. the preceding lemma.]

PONTUS

1408. Pontus. Imperial cult. X.Loriot in A.Vigourt, X.Loriot, A.Bérenger-Badel, B.Klein (edd.), *Pouvoir et religion dans le monde romain 'en hommage à Jean-Pierre Martin'* (Paris

2006) 521-540, collects the epigraphic evidence for the municipal and federal emperor cult in Pontos. No evidence for a Pontic κοινόν prior to Trajan; relation between ἀρχιερεύς and ποντάρχης; list of twenty dignitaries known sofar. Non vidimus: see M.Sève in *An.Ép.* (2006) [2009] no. 1371.

1409. Pontus. Governors. X.Loriot in S.Demougin, X.Loriot, P.Cosme, S.Lefebvre (edd.), *H.-G.Pflaum, un historien du XX^e siecle. Acta du colloque international, Paris, les 21, 22 et 23 octobre 2004* (Geneva 2006) 399-445, studies the administrative reorganization of the region between Gallienus and Julian (260-363 A.D.). In 230 A.D. the eastern part of Pontos-Bithynia and the northern part of Galatia and Cappadocia were united in the new province of Pontos; between 305/306 and 309/310 A.D. the province of Pontos was divided into two parts: in the west, Diopontos (after 325, perhaps in 329 A.D., called Hellenopontos), in the east, Pontos Polemoniacus. L. constructs a list of governors known from milestones; two Greeks: Iovinus (ἡγεμών) and Candidianus (ἄρχων). Cf. M.Sève in *An.Ép.* (2006) [2009] no. 1372.

1410. Gazioura. Epitaph of Herakleides from Rhodes, 4th/3rd cent. B.C. White marble stele with triangular pediment and akroteria; below the pediment a moulding with egg and dart, on the upper part of the shaft two rosettes, inscription on the lower part; found in a street in Turhal (ancient Gazioura), now in the museum of Tokat. Edd.pr. N.Tüner Önen, M.Arslan, B.Takmer, *Gephyra* 3 (2006) 184 no. 1 (ph.; English translation).

Ἡρακλείδη[ς] | Δημητρίου | Ῥόδιος

Herakleides presumably was a metoikos or merchant, edd.pr., who compare the stele in material, letter forms, size, and decoration with *SEG* XL 1169 (Hellenistic period), which was also erected for a foreigner (Δοληζελμις, from Thrace?); stelae of this type may have been produced for metoikoi.

1411. Komana. Dedication, Imperial period. In J.G.C.Anderson, *Studia Pontica* I (Brussels 1903) 63, and F.Cumont, E.Cumont, *Studia Pontica* II (Brussels 1906) 251, are mentioned two fragments of an inscription that were expected to be published in *Studia Pontica* III as nos. 313 and 314; never published. Now rediscovered and reported in D.B.Erciyas, *AST* 23.2 (2006) 14 (ph.); we try to read the text from the photograph. The stones seem to have been blocks of an architrave with three fasciae, the two uppermost of which were inscribed; re-used in a Roman (?) bridge.

[- - - Σ]εβαστῷ καὶ τῇ Ἱερ[οκαι]σαρέων Κομανέω[ν πόλει - - -]
[- - - - - - - - - - - - - - - - - - illegible - - - - - - - - - - - - - - - - - -]

1412. Komana (area of: Akbelen). Epitaph of Antonia Kleopatra, 3rd cent. A.D. Marble stele, broken above; found in the village of Akbelen in the territory of Komana, now in the museum at Tokat. Edd.pr. N.Tüner Önen, M.Arslan, B.Takmer, *Gephyra* 3 (2006) 187 no. 4 (ph.; English translation).

Ἀντωνί-
α Ἰ(ουλία) Μαξί-
μα Ἀντω-
νίᾳ Κλε-
οπάτρῃ
μητρὶ
μνήμη[ς]
χάριν

Dated by edd.pr. on the basis of the letter forms [may well be earlier || 1-3. a name Ἀντωνία Ἰουλία Μαξίμα is hard to imagine; what edd.pr. interpret as a iota succeeded by an abbreviation mark is perhaps a word divider, Corsten] || 4-5. Κλεοπάτρῃ = Κλεοπάτρα, edd.pr.

1413. Sinope. Treaty with Herakleia Pontike, 353/2-346/5 B.C. *I.Sinope* 1. N.W.Efremow, *Voprosy epigrafiki* 1 (Moscow 2006) 78-105 (in Russian; German summary) reprints the text of *I.Sinope* with Russian translation and detailed discussion. He suggests that the treaty was prompted by fears for the capture of the city by local satraps, as it occurred in the period of Datames' activity.

1414. Sinope. Epitaph of Diopeithes, 2nd/1st cent. B.C. *I.Sinope* 81. T.Corsten, *EA* 39 (2009) 124, remarks that the deceased is not a woman (Διοπ(ε)ίθῃ) but a man (Διοπ(ε)ίθης).

1415-1420. Tokat (museum). Epitaphs of unknown provenance, 3rd/4th cent. A.D. N.Tüner Önen, M.Arslan, B.Takmer, *Gephyra* 3 (2006) 186-189 nos. 3 and 5-9 (ph.; English translation), publish several epitaphs whose exact provenance is not known; they may come from Komana Pontica, Sebastopolis, Neokaisareia, Zela, or Gazioura.

1415: 186 no. 3. **Epitaph of Theodora, 245/246 A.D. (?).** Marble stele with incised triangular pediment, in which a three-leaf floral motif; akroteria broken; on the shaft above the inscription a garland. Because of the shape and the decoration of the stele, the stone may be from Zela; cf. *Studia Pontica* III 263, 265, 267, and 272.

Αὐρ. Πο-
ὖλχερ τῇ
ειδίᾳ γυν-
εκὶ Θεοδώ-
ρῃ μνήμη-
ς χάρειν·
ἔτους vac.
ρπβ´ vac.

Date: on the supposition of an origin in Zela, 182 (era of Pontus Polemoniacus) = 245/246 A.D.; other possibilities: Komana Pontica (178/179 A.D.) [unlikely, given Αὐρ., Corsten] or Sebastopolis (215/216 A.D.), edd.pr. || 4-5. Θεοδώρῃ = Θεοδώρα, edd.pr.

1416: 187 no. 5. **Epitaph of Atia, 3rd/4th cent. A.D.** Rectangular marble stele with triangular pediment in relief, in which a floral motif, and akroteria.

Ἀτία Σαlπου τοῖς | παράγουlσι χαίριν

Dated by edd.pr. on the basis of the letter forms [may be earlier, Corsten] || 1-2. genitive of Σαπας or Σαπος; cf. Σαπα, perhaps genitive of Σαπας, in Amphipolis (*LGPN* IV s.v.), edd.pr.

1417: 188 no. 6. **Epitaph of Philon and Hermes, 3rd/4th cent. A.D.** Rectangular basalt stele with akroteria (palmettes on either corner, rosette in the center); in the upper part of the shaft a panel with a female head (Medousa?), below panel with inscription. Φιλοῦσα | Φίλωνι | καὶ Ἑρμεῖ | μνήμης | χάριν ἀlνέθηκεν

Dated by edd.pr. on the basis of style and letter forms [may be earlier, Corsten] || 3. dative of Hermeis, edd.pr. [rather, of Ἑρμῆς, Corsten].

1418: 188 no. 7. **Epitaph of Chresime and her son, 3rd/4th cent. A.D.** Upper part of a rectangular limestone stele with empty arched niche; inscription above the arch, which interrupts L. 4.

Εὐχάριστος | Χρησίμῃ ειδίᾳ | συβίῳ καὶ τέκνῳ μν[ή]lμης (arch) χάριν

Dated by edd.pr. on the basis of the letter forms [may be earlier, Corsten] || 3. συβίῳ = συμβίῳ, edd.pr.

1419: 189 no. 8. **Epitaph of Dionysios, 3rd/4th cent. A.D.** Rectangular marble stele.

Διονύlσ(ιο)ς Διοlνυσ<ί>| v ου vac. || ἐτῶν | ❦ κʹ vac.

Dated by edd.pr. on the basis of the letter forms [may be earlier, Corsten] || 2. initio, the letters IO were left uncut and presumably added in paint || 3. in fine, gamma instead of iota.

1420: 189 no. 9. **Fragment of an epitaph, 4th cent. A.D. or later.** Fragment of a basalt stele.

- - - - - - - - -
[- - - - - - μν]-
[ήμης χ]άριν·
4 [χαίρ]ετε οἱ πα-
ράγοντες

Dated by edd.pr. on the basis of the letter forms [may be earlier, Corsten].

1421/1422. Zela (area of: Pazar). Two epitaphs, 3rd and 5th/6th cent. A.D. Edd.pr. N.Tüner Önen, M.Arslan, B.Takmer, *Gephyra* 3 (2006) 185 no. 2 and 189/190 no. 10 (ph.; English translation); in the museum of Tokat. For another epitaph possibly from Zela see our lemma no. 1415.

1421: 185 no. 2. **Epitaph of Iulia Gemella and L. Pacilius Rufus, 3rd cent. A.D.** Marble stele with base and triangular pediment with akroteria; in the pediment a rosette, inscription on the upper part of the shaft; found in the town of Pazar near Zile (Zela).

Ἰουλία
Γέμελλα,
γυνὴ δὲ
4 Δέκμου
Πακελλίου·
Λούκιος Πα-
κέλλιος
8 Ῥοῦφος·
χαῖρε

Dated by edd.pr. on the basis of the letter forms [may well be earlier, Corsten] || 2. for the nomen Gemellus in Zela cf. *Studia Pontica* III 264, edd.pr. || 5-7. Πακέλλιος is probably the Latin Pacelius (or Pacilius), cf. Πακήλιος in Bithynian Claudiopolis (*I.Klaudiupolis* 31), edd.pr., who suggest an origin of the family either as veterans under Pompeius or during the campaigns against Parthia in the 2nd and 3rd cent. A.D. [see also *SEG* XXXIX 1818, Corsten].

1422: 189/190 no. 10. **Epitaph of Komitas, 5th/6th cent. A.D.** White marble stele with rounded top; in the lower part of the field, a tabula ansata with the inscription; on the tabula, and reaching into the arch, a cross.

vac. + Κομιτᾶ-
ς χαρτουλάριο-
ς εὐσεβῆ ζήσας βί-
4 ον ἐνθάδε κατά-
κιτε + vacat

Dated by edd.pr. on the basis of the letter forms || 1-2. for the name Κομιτᾶς cf. W.Pape, G.E.Benseler, *Wörterbuch der griechischen Eigennamen* (Braunschweig 1863-1870) s.v., edd.pr. || 2-3. chartoularioi were archive-keepers in the offices of praetorian prefects, magistri militum etc. after 326 A.D., edd.pr., who refer to a chartoularios in Caesarea/Palestine (*An. Ép.* (1995) [1998] no. 1588); cf. O.Seeck, *RE* III 2, 2193 s.v.; A.H.M.Jones, *The Later Roman Empire* (Oxford 1964) 587-589.

1423. Zonguldak (area of: Yazıcıoğlu Köyü). Epitaph of Soter, 1st/2nd cent. A.D. Block, used as a mortar in the village square. Mentioned in G.Karauğuz, *AST* 23.1 (2006) 70/71 (ph.; Turkish translation). No text; we read from the photograph.

Σωτὴρ Σωτῆρος | ἐτῶν v? πʹ v?

[2. The photograph is too dark to allow a secure reading of the second half of the line; pi seems clear, although ed.pr. translates '70 years', Corsten.]

GALATIA

1424. Ankyra. Honorary inscription for the athlete Q. Iulius Dionysios, 3rd cent. A.D. *SEG* XXVII 843 (XLVIII 1509). See our lemma no. 1090.

1424 bis. Ankyra. Epitaph of Sergianos, Imperial period. F. and H.Miltner, *JÖAI* 30 (1937), Beiblatt 27 no. 32; E.Bosch, *Quellen zur Geschichte der Stadt Ankara im Altertum* (Ankara 1967) no. 115. After close study of M.'s photo, M.A.Byrne, G.Labarre, *op.cit.* (cf. our lemma no. 1691) 48, suggest reading LL. 6-8 as follows: χ(ώρτης) α΄ Σεβ(αστῆς) | [K]υρανεικῆ[ς] (M.: | [A]ὐρ. Ἀνεικῆ|[του]; Bosch: | [K]υρ(ηναικῆς) Ἀνεικῆ|[του]).

1425. Ankyra (area of: Güzelçiftlik, ca. 50 km northwest of Ankara). Epitaph of the priest Polychronios, 5th/6th cent. A.D. Slab (?) built into the wall of a house near a church; the framed surface is divided into four square fields (in which LL. 2-5 are distributed, as indicated here); above them a ledge with L. 1 in smaller letters. Mentioned in L.E.Vardar, *AST* 23.1 (2006) 271 (dr.).

[- - -]ΠΟΔΙΝΟΥ
Πο | λυ
χρο | νίου
4 ΠΡ | ΚΕΣ
ΝΒΙ | ΟΥ

1. V. tentatively suggests [Καλο]ποδίνου as a nickname of Polychronios [the drawing does not show enough space for the supplement, Corsten] || 4. V. apparently takes ΠΡ as an abbreviation for πρεσβυτέρου, since he calls Polychronios a priest || [4-5. κὲ σ|[υ]νβίου?, Pleket].

1426. Pessinous. Imperial cult. After a brief survey of the history of Pessinous - a πόλις since ca. 20 B.C. - and of the three main buildings that have been excavated (imperial temple, completed according to S. in 31/32 A.D.; theater-stairway (combination of temple and theater betrays Roman influence); colonnaded square), J.Strubbe in *Impact of imperial Rome* 106-121, focuses on the imperial cult in the city. He argues that the Pessinountian sanctuary was a temple of the municipal rather than the provincial cult. Citing *I.Pessinous* [cf. *SEG* LV 1399] 17 (reign of M. Aurelius), he translates σεβαστοφάντην τοῦ ναοῦ τοῦ ἐν Πεσσινοῦντι ἱερασάμενον πρῶτον as: 'the first who held the priestly office of sebastophant at Pessinous'; he suggests that 'the priesthood of sebastophant was established — for the first time under Marcus Aurelius' and that the σεβαστοφάντης was the equivalent of the σεβαστοφόρος on record in other cities and 'carried and showed the sacred symbols and the images of the emperors at processions'. It is at the time of M. Aurelius that perhaps processions were introduced in the imperial cult in the city [but see now S.Mitchell in E.Winter (ed.), *Vom Euphrat bis zum Bosporus. Kleinasien in der Antike* (Festschrift für Elmar Schwertheim zum 65. Geburtstag; *AMS* 65.2; Bonn 2008) 480-483, who suggests dating the text to the second half of the 1st cent. A.D., Pleket]. On 116 note 36 a list of references to inscriptions recording σεβαστοφάνται and on 117 note 39 brief discussion of three inscriptions connecting the sebastophantes and hierophantes with imperial mysteries. S. is skeptical about the connection between the sebastophantes and imperial mysteries. [S. does not consider the fact that the sebastophoroi were subordinate officials active on a level below that of magistrates and (high) priests (cf. M. Wörrle, *Stadt und Fest im kaiserzeitlichen Kleinasien* [Munich 1988] 134). They simply carried the images in processions, a relatively 'menial' task. Surely a sebastophantes, who also had been priest in the emperor cult, did not fulfill the task of a subordinate sebastophoros. Where and how he 'showed' the imperial images remains a problem: not necessarily always in mysteries but perhaps also in the imperial temple where he 'unveiled' the images and made the emperor appear just as a 'théophanie monarchique' took place in the royal throne-room (cf. L.Robert, *OMS* II 838 note 1). S. calls the hierophant 'a priest of the emperor cult'; but the expression σεβαστοφάντην — ἱερασάμενον πρῶτον and S.'s 'the priesthood of sebastophant' are strange. Perhaps the text means that the honorand was sebastophant in the Pessinountian temple (municipal or provincial) and for the first time combined this with a priesthood, Pleket].

1427/1428. Tavium. Epitaphs, 1st cent. B.C./1st cent. A.D. Two marble stelae of unknown provenance, presumably from the necropolis of Tavium; now in the village of Camdibi. Mentioned by K.Strobel in id. et al., *AST* 23.2 (2006) 362/363 (ph.; German translation; no Greek text). The inscriptions provide the first direct evidence for members of the elite of the Galatian tribe of the Trocmi. The mix of Celtic and Greek names in this family is typical for the Galatian nobility.

1427: 362/363. **Epitaph of Bellon, mid-2nd cent. B.C.-early 1st cent. A.D.** Marble stele (probably Parian marble) possibly imported uninscribed; pediment with rosette in the center; palmette akroteria, tenon. The inscription is not visible on the photograph; S. translates: 'Bellon, Sohn des Gutumaros, | oh trefflicher Heros (oh trefflicher selig Verstorbener), sei gegrüßt. | Grimitalos und Andromachos für ihren Vater | um seiner Vortrefflichkeit (Tugend) willen.'

1428: 362/363. **Epitaph of Grimitalos, ca. 1-50 A.D.** Marble stele (probably Phrygian marble); pediment with circle in the center, akroteria, and tenon.

Γριμίταλε | Βέλλωνος, | ἥρως χρησ|τέ, χαῖρε

PHRYGIA

1429-1431. Aizanoi (area of). Dedications to Meter, Imperial period. C.Lehmler, M.Wörrle, *Chiron* 36 (2006) 71-73 nos. 130-132 (ph.; German translation), (re)publish three dedications.

1429: 71/72 no. 130. **Dedication to the Mother of Gods, early to middle Imperial period.** F.K.Dörner in R.Naumann, *MDAI(I)* 17 (1967) 246/247. Moulded gray marble altar with upper element; on the front lower field, relief depicting Kybele seated between lions, perhaps holding a tympanon; inscription on the upper element and the ledge of the upper profile. Found in Çavdarhisar, now in the garden of the excavation house.

Ἀσκληπιάδ̣η̣ς̣ [- - - - - - - - -]
ος καὶ Νέων Ἀσ[κ]λ̣ηανο[ῦ]
[Μητρὶ θεῶν] ε̣ὐχήν

1-2. Two dedicants; -ος in L. 2 initio is the ending of Asklepiades' father's name; Ἀσκληανός is derived from the hypocoristic name Ἀσκλῆς (cf. *SEG* XLVII 1752 from near Aizanoi) with the suffix -ανός, L.-W. ‖ 3. τ̣[ῇ Μητρὶ ε]ὐχήν, Dörner; the reference is probably to Μήτηρ θεῶν Στευνηνή, L.-W., who cite L.Robert, *BCH* 105 (1981) 352-360.

1430: 72/73 no. 131. **Dedication to the Mother of Gods, undated [Imperial period].** Upper part of a moulded altar or stele with the relief of a female figure (bust?) with kalathos and short veil; inscription on the moulding; above the moulding, a rosette. Found in Çavdarhisar (?), now in the depot of the school.

[Μητρ]ὶ Θεᾷ Ἐπίκτητ[ος]

For Μήτηρ θεά cf. *MAMA* X 527 and appendix I: Cadi 3 from near Aizanoi; for the variation between Μήτηρ θεά and Μήτηρ θεῶν see C.H.E.Haspels, *The Highlands of Phrygia* (Princeton 1971) I 295-302, with *ATAM* 297-299, edd.pr.; possibly Ἐπικτήτ[ου], Epiktetos being the cult founder (cf. our lemma no. 1434), A.Chaniotis, *EBGR* (2006) [2009] no. 73.

1431: 73 no. 132. **Dedication to Meter Es[- - -], undated [Imperial period].** Fragment of a moulded round altar; inscription on the shaft. Found in Aydınçik, together with two large stone slabs; all three may have belonged to a sanctuary.

Ἀκύλα[ς - -] | Μητρὶ Εσ̣.[- - -] | vac. εὐχ̣[ήν]

2. The incomplete epithet was probably derived from the name of a village, edd.pr.

1432/1433. Aizanoi (area of). Dedications to Hosios/on and Dikaios/on, Imperial period. Edd.pr. C.Lehmler, M.Wörrle, *Chiron* 36 (2006) 73-76 nos. 133/134 (ph.; German translation).

1432: 73-75 no. 133. **Dedication to Hosion and Dikaion, advanced Imperial period.** Cf. *SEG* XLII 1192. Moulded gray marble altar with akroteria on the corners; a dowel-hole on the top surface; inscription on the upper part of the shaft. Found in Çavdarhisar (?), now in the depot on the temple terrace.

Ἶς θεὸς | ἐν οὐρανῷ· | μέγα τὸ Ὅσιον, | μέγα τὸ Δικέον

1. Ἶς (= Εἷς) means 'einzigartig', not 'alleinig', see P.Herrmann, K.Z.Polatkan, *Das Testament des Epikrates und andere neue Inschriften aus dem Museum von Manisa* (Vienna 1969) 52/53, edd.pr. ‖ 3. μέγα ⟨τὸ⟩, *SEG* ‖ 4. given the differences in lettering, L. 4 seems to have been written by a different mason, edd.pr. ‖ Εἷς θεός could either be a supreme god, with Hosion and Dikaion as his 'angel(s)' (cf. M.Ricl, *EA* 18 [1991] 2/3 no. 1, and 19 [1992] 97-101), or Hosion himself, in which case Dikaion would have been added later for 'theological' reasons, edd.pr., who add that the neuter is as likely as the masculine to have been the 'official' theonym.

1433: 75/76 no. 134. **Dedication to Hosios and Dikaios, 195/196 A.D.** Three fragments of an altar with upper and lower mouldings; akroteria on the corners and upper element; ram's heads on the corners of the shaft and garlands on all sides. The heavily damaged reliefs above the garlands depict two figures (front face: probably Hosios and Dikaios), perhaps an eagle (right face: reference to Zeus), a bust with aureole (left face: Helios), and a bust, perhaps with the right hand in the cloak (back face: perhaps Zeus). Inscription on the front face: L. 1 on the upper element, L. 2 on the upper moulding, LL. 4 and 5 on the shaft, L. 6 on the lower moulding. In the collection of ancient spolia in Örencik.

[Ὑ]πὲρ εὐ[χῆς Δι]|ονυσ[ίου]
[- - - - - - - - - ? - - - - - - - - - -]
4 Ὁσίῳ καὶ Δικαίῳ·
ἔτους σπ΄, μηνὸς Γορπι-
αίου ζκ΄

Date: year 280 Sullan = 195/196 A.D., edd.pr. ‖ 5. the originally abbreviated μη(νός) was later completed above the line, edd.pr.

1434-1437. Aizanoi (area of). Dedications to Zeus, Imperial period. Edd.pr. C.Lehmler, M.Wörrle, *Chiron* 36 (2006) 76-83 nos. 135-138 (ph.; German translation).

1434: 76-78 no. 135. **Dedication to Zeus Megas, ca. 2nd/3rd cent. A.D.** Moulded altar with akroteria and upper element; on the corners oxen heads, from which garlands are hanging across all four sides; reliefs above the garlands: busts of Zeus (front),

Meter (right face), Helios or Hosios (and Dikaios) (left face), and eagle on thunderbolt (back). Inscriptions on the front (A: on moulding; B: above Zeus) and the right face (C: above Meter). For this type of altar cf. our lemma no. 1433 and *SEG* XXXII 1284-1286 from nearby Aslanapa. Found in Sopu köyü, now in the garden of the excavation house. See also A.Chaniotis, *EBGR* 2006 [2009] no. 73, on the possible background and the use of μέγας in acclamations.

A: Δαοκωμῆται κατ' [εὐχ|ήν· ἔτους - - - ?]
B: Λώου μηνὸς ἐννεα|καιδεκάτη Μη|νόφιλος
C: [κ]ατεπλήχθη δε[ινῶς καὶ?] | ἐκτίσθη Ζεὺς | Μέγας Μη|νοφίλο|υ

A. The restoration of the phrase, which most probably continued on the moulding of the right face, is not certain; Δαοκώμη, the name of which may be derived from the Thracian personal name Δᾶος [which, according to Masson, *OGS* III 239-242, has its origin in northwest Asia Minor and may be related to Phrygian; for the two attestions in Thrace, not known to Masson, see *LGPN* IV s.v., Corsten], is probably the ancient predecessor of Sopu köyü, edd.pr. || **B** and **C.** short report of the foundation of a cult, named after its founder (cf. *SEG* XXXVI 1089, *I.Manisa* 54/55, and C.P.Jones, *AA* [1994] 458/459) and adopted by the village, edd.pr. || **C.** 1. ἐξεπλήχθη is perhaps also possible, edd.pr., who add that both verbs refer to a reaction to epiphanies which can, as here, lead to the foundation of a cult || 2. κτίζειν for founding a cult is previously known only through Hdt. I 167.4, edd.pr.

1435: 78/79 no. 136. **Dedication to Zeus, Imperial period (?).** Moulded round altar with wreath; inscription between upper moulding and wreath. In Yağmurlar.

[- - - - -]ς Διὶ | [- - -]Πετεω εὐχήν

1. Initio presumably the dedicant's name, edd.pr. || 2. initio probably an epithet of Zeus, either an adjective in the dative (cf. *MAMA* IX 60: Ἀπόλλωνι Ξυρέῳ) or perhaps, but less likely, an Ionian genitive of the name of the cult founder, cf. Ζεὺς Βαραδάτεω in an inscription from Sardis, re-inscribed in the Imperial period (*SEG* XLVI 1531), edd.pr.

1436: 79-82 no. 137. **Dedication to Zeus Olympios Kersoullos, early Imperial period (?).** Flat marble slab, inscription on three narrow sides, fourth side not visible; perhaps an offering table, for which cf. D.Gill, *HThR* 67 (1974) 117-137. In Hacıkebir.

A: [❦?] Διεὶ Ὀλυνπίῳ Κερσούλλῳ εὐχὴν οἱ είε[ροὶ Ἀπολ]λώνιος Μητρ[- - - - σὺν τοῖς υἱοῖς - - ca. 14 - -]
καὶ Ἀπολλωνίῳ καὶ οἱ λοιποὶ ἕκαστος παρ' ἑαυτοῦ Μητρόδωρος Μητροδ[ώρου, - - ca. 18 - -]
[- - - - - - - ca. 21 - - - - - - - - - - - -] Τρυφωνιανὸς Τ[ρ]ύφων[ο]ς, [- - - - - - - ca. 38- - - - - -],

4 Ἀρτεμίδωρος Τείμωνος, Ζήνων Ἀπολλωνίου, Φί⟨λ⟩ιππος Φιλέρωτος Λέων, Μένανδρος β', Ἀσκληπιάδης Τροφίμου

B: [- ?]
[- ?]
Φ[- -]
4 Τελέσφορος Ἀσκληπᾶ, Σωκράτης Λ[- - - - - - - - - - - - - -]

C: Τεύθρας Τεύθραντος λατύπος ἐποίει vacat

A. 1. Initio, Zeus Kersoullos is a god of a village (at modern Akçapınar) in the territory of Hadrianoi (*I.Hadrianoi* 1-8), who may have been transfered to the Aizanitis; cf. *I.Hadrianoi* 4, erected by a man from the Aizanitis living in a village in the territory of Hadrianoi, and *MAMA* IX 60 (Ἀπόλλων Ξυρεος) with *I.Hadrianoi* 19 (θεὸς Ξυρεος) and 20 (θεὸς Ξυρας); if the god did not bear the additional epithet Ὀλύμπιος already in Hadrianoi (see E.Schwertheim in H.-J.Drexhage, J.Sünskes [edd.], *Migratio et Commutatio. Festschrift Th.Pekáry* [St. Katharinen 1989] 249-257), he may have received it upon his arrival in the Aizanitis; he had the epithet Ὀλύμπιος also in the village of the Ἀββοανοί in the same region (*SEG* XXXII 1284), edd.pr. || 1. the sanctuary of Zeus had 19 or 21 ἱεροί; all of these whose identities are known were freeborn; for their services cf. the article summarized in *SEG* LIV 1483, edd.pr. || 4. ΦΙΔΙΠΠΟΣ, lapis.

1437: 82/83 no. 138. **Dedication to Zeus Sabazios, Imperial period.** Stele with high pediment and remains of akroteria, moulded below, large tenon; in the pediment a rosette, on the shaft a garland. Inscription above (LL. 1/2) and below (LL. 3/4) the garland. In Hacımahmut. Μήνιος | Ἀκύλου | garland Διὶ Σαου|αζίῳ

First dedication to Zeus Sabazios in the Aizanitis, edd.pr. || 3-4. one of the many orthographic variants of Sabazios, for which see A.Bresson in P.Debord, E.Varinlioğlu (edd.), *Les hautes terres de Carie* (Bordeaux 2001) 131; the present form is also attested in Nikaia (*I.Iznik* 1127), Philadelphia (*TAM* V.3.1540), *Blaundos* (see our lemma no. 1277) 328 no. 11, and in the Kibyratis (*SEG* XLVIII 1585), edd.pr.

1438. Aizanoi. Dedication to Asklepios, undated [Imperial period]. *SEG* XXXIV 1286. Republished by C.Lehmler, M.Wörrle, *Chiron* 36 (2006) 83-85 no. 139 (ph.; German translation), with commentary on the social status and cultic function of ἱεροί (cf., inter alia, our lemma no. 1436, *IGR* IV 557 and 584, all from Aizanoi) and on the epithet κύριος for Asklepios (in the Aizanitis see also *MAMA* IX 61).

1439. Aizanoi (area of). Dedicatory epigram to Hekate, Imperial period. Square, altar-shaped base with round upper element and mouldings; on the front, in relief, a base with the bust of three-headed Hekate (perhaps originally with polos) between torches; on the sides

wreaths with taeniae; inscription between the upper moulding and the relief. In Göynükören. Edd.pr. C.Lehmler, M.Wörrle, *Chiron* 36 (2006) 86-88 no. 141 (ph.; German translation).

Τᾷ χρυσᾷ τὸν βωμὸν ἐδει-
μάμεθα ἐνθάδε Κούρᾳ, S ὥ[ς]
κέλετο ἐννυχίοισιν ὀνεί-
ρασι· καὶ σὺ μάκαιρα S εἵλαος ἀμνύ-
νοιο δόμοις τε Ἑκάτα συνάρηγοι

An epigram consisting of three hexameters which are separated by S-shaped signs, edd.pr., who for the sign in its function as divider refer to *I.Magnesia* 161 and for dots as verse dividers to *SEG* LII 1164; Kore (L. 2) and Hekate (L. 5) are apparently not completely merged in the epigram, in which both are evoked for the protection of the house, edd.pr. ‖ 1. βωμός here has the meaning 'base'; its upper element served as a plinth for a column of a small building, perhaps a porch (cf. *MAMA* IX 65), edd.pr., with references [see also *SEG* LV 2114, Corsten] ‖ 4-5. the first nu in ἀμνύνοιο is 'parasitic' and has possibly been inserted for metric reasons; cf. Gignac, *Grammar* I 118/119, and Brixhe, *Essai*[2] 34/35, edd.pr.

1440. Aizanoi (area of). Dedication, late Imperial period. Fragment of a small altar, upper moulding removed; in Hacıkebir. Edd.pr. C.Lehmler, M.Wörrle, *Chiron* 36 (2006) 85/86 no. 140 (ph.; German translation).

[- - - -] Αὐρ(ήλιος) Τρόφιμο|[ς ὑπὲρ αὐτοῦ καὶ τῶ]ν ἰδίων ἐπι|[αγγειλάμενος ἀ]νέθηκεν

Restorations e.g., edd.pr. ‖ 2-3. for the restoration cf. *I.Manisa* 154, edd.pr.

1441-1445. Aizanoi (area of). Epitaphs on funerary altars, Imperial period. C.Lehmler, M.Wörrle, *Chiron* 36 (2006) 45-47 nos. 77-81 (ph. [except no. 79]; German translation), continue their publication of epitaphs on altars from Aizanoi and its vicinity (see *SEG* LII 1250-1278).

1441: 45/46 no. 77. **Epitaph of Aur. Libo (?).** Moulded round altar with bucrania and garland, found in Çam köyü.

[- - -]ς Ἀπόλλωνι θε[ῷ | καὶ - ? - Αὐρη]λ[ί]ῳ Λίβωνι πατρί

2. Or [Κλαυ]δ[ί]ῳ, edd.pr., who refer to numerous funerary altars that include a dedication to a god, most of which are addressed to Ζεὺς Βροντῶν; they are restricted to the area around Dorylaion and Nakoleia, and edd.pr. propose that the family of Aur. Libon may have originated in this region.

1442: 46 no. 78. **Epitaph of Eucharistos.** Moulded altar, found in Yağdığın.

Εὐχάριστος
[Κ]υριλλᾶ
[Εὐχ]αρίστῳ
[υἱ]ῷ μνή-
[μη]ς χάριν

2. Κυριλλᾶς: previously unattested, hypocoristic form of a family of names frequently used at Aizanoi, edd.pr. [or [Κ]ύριλλα, the mother of Eucharistos, Chaniotis].

1443: 46/47 no. 79. **Epitaph of Zosimis.** Moulded altar, found in Örencik.

Ζωσιμὶς [- - - -]|μνῆς χ[άριν καὶ ἑαυ]|τῇ ζῷ[σῃ]

1. For the frequent transition of female names in -α and -η into the third declension see T.Drew-Bear, C.Naour, *ANRW* II 18.3 p. 1936; the reading Ζωσίμη Σ[- - -] is not to be excluded, edd.pr.

1444: 47 no. 80. **Epitaph of Lakon and Prosodos.** Altar, found in Efeler.

Ἀπολλωνία
Λάκωνι ἀνδρὶ καὶ
Προσόδῳ τέ-
κνῳ μνήμη[ς]
vv χάρι[ν] vv

1445: 47 no. 81. **Epitaph, erected by M. Ulpius Epaphroditos and Fl. [- - -], after the reign of Trajan.** Upper part of an altar, found in Tepecik.

Μ. Οὔλ(πιος) • Ἐπαφρόδειτος [κ]αὶ Φλ(άβιος) [•]

The inscription presumably continued on the shaft, edd.pr.

1446-1449. Aizanoi (area of). Epitaphs on doorstones, 1st-2nd cent. A.D. C.Lehmler, M. Wörrle, *Chiron* 36 (2006) 48-50 nos. 82-86 (ph.; German translation), continue their publication of epitaphs on doorstones from Aizanoi and its vicinity (see *SEG* LII 1279-1322; for no. 85 see *SEG* LII 1454a); the typology is taken from *MAMA* IX pp. XLIV-XLVIII.

1446: 48 no. 82. **Epitaph of Aphphion and Apollodotos, 2nd cent. A.D.** Doorstone (Type VI A) with two doors, separated by pilasters with floral decoration; in the left pediment acanthus, in the right palm leaves (?); the recessed fields end in an arch with two fasciae, below which a basket (left) and an eagle (right); each door has four panels, in the upper ones rosette and lock, in each of the lower ones a rhombus with ring; inscription on the upper fascia of the architrave. Found in Çavdarhisar (?). Μειθροδάτης Ἀφφίῳ καὶ | Ἀπολλοδότῳ μνίας χάριν

1447: 48 no. 83. **Epitaph of [- - -], ca. 2nd cent. A.D.** Doorstone (Type VI A) with arched field with fascia and cyma, crowned with a palmette out of which grow tendrils;

below the arch a basket, on the pilasters tendrils; in the upper panels of the door rosette and lock, in the lower ones rhombi; remains of the inscription are preserved on the right end of the fascia. Found in Örencik. [- - - μνήμ]ης χ|άριν

1448: 48/49 no. 84. **Epitaph of Nike, ca. 2nd cent. A.D.** Doorstone (Type VI B) with arched field with two fasciae; below, a basket; on the pilasters, tendrils; in the lower panels of the door, rhombi with ring (upper panels covered with plaster); inscription on the upper fascia. Found in Demiroluk. Μητρόδωρος Νείκῃ γυναικὶ μνῆς χάριν

The nus of Νείκῃ and μνῆς are written retrograde, edd.pr.

1449: 49/50 no. 86. **Epitaph of Menandros, ca. 2nd cent. A.D.** Frame of a doorstone with triangular pediment, in which an eagle; a central akroterion and tendrils ending in lateral akroteria; architrave consisting of a cyma with five palmettes and egg and dart; the frame of the door is decorated with garlands. Inscription (in bad workmanship compared to the high quality of the door, which was perhaps a prefabricated piece) on the architrave and the upper ledge of the door frame; the door must have been worked separately and is now missing (cf. Waelkens, *Türsteine* 50 nos. 31-33). Found in Çavdarhisar.

Μένανδρος Μενάνδρῳ πατρὶ μνήμης | vacat χάριν vacat

1450-1471. Aizanoi (area of). Epitaphs on pediments of doorstones, 50-100 A.D. C. Lehmler, M.Wörrle, *Chiron* 36 (2006) 50-61 nos. 87-110 (ph. [except no. 98]; German translation [except nos. 98 and 100]), publish several separately worked pediments of doorstones (for this type of doorstone, assembled from separately worked pieces, see K.Jes, *MDAI(I)* 47 [1997] 231-250, and T.Lochman, *Studien zu kaiserzeitlichen Grab- und Votivreliefs aus Phrygien* [*SEG* LIII 1448] 31-35 and 242-244); no. 94 is uninscribed; for no. 95 see *SEG* LIII 1453b.

1450: 50/51 no. 87. **Epitaph of Bassos (?), 64/65 A.D.** Lower part of a pediment (Type IV A) with remains of a rosette and of an akroterion on the right corner; inscription on the lower ledge. Found in Avşar. Ἔτους θμρʹ Παρίᾳ Ἱέρακος [Β]άσσ[--]

Date: year 149 Sullan era = 64/65 A.D.; the name Παρία is extremely rare, cf. H.Solin, *Die griechischen Personennamen in Rom* (Berlin-New York 1982) 591; given the date of the inscription, Paria could be the daughter of Cl. Hierax on a coin from the reign of Claudius (*RPC* I 3088) and, therefore, the sister of Ἀρίσταρχος under Caligula (*RPC* I 3078/3079); in fine most probably [Β]άσσ[ῳ υἱῷ], edd.pr.

1451: 56/57 no. 100. **Epitaph, erected by Artemidoros (?), ca. 70-80 A.D.** Fragment of a pediment (Type IV B or C) with remains of a socle for the left corner akroterion

and of the door frame with cyma and two fasciae, on the latter of which the inscription; *MAMA* IX 247 (74/75 A.D.) may come from the same workshop. Found in Çavdarhisar, now in the depot on the temple terrace.

[Ἀρ]τεμε[ίδω]ρος Ἀρτ[εμ- - - - -]
[- - - - - - - - - -]ΤΑ[- - - - - - - - -]

1452: 51 no. 88. **Epitaph, erected by Phosphoros, 72/73 A.D.** Pediment (Type IV A) with palmette akroteria, between which two rosettes, in the field a patera; inscription on the lower ledge and next to the right akroterion. Found in Çavdarhisar (?), now lost. Φωσφόρο[ς] Επο[....]ΙΟΙ[....] μνήμης χάριν [ἔτους] ζνρʹ

Date: year 157 Sullan era = 72/73 A.D., edd.pr.

1453: 54-56 no. 97. **Epitaph of P. Decmius Diophantos and Decmia Tateis, ca. 75-90 A.D.** Double pediment (Type IV B) with upper parts of the door frames with three fasciae and three-part cyma; on the pediments palmette akroteria, in the left field a rosette, in the right one a patera; inscription (**B**) at left on the upper fascia, inscription (**A**) at right on the upper and middle fasciae of the door frame. Found in Çavdarhisar, now in the depot on the temple terrace.

A: Ἔτους ⟦...⟧, μηνὸς Ἀρτεμεισίου
εκʹ Πόπλιος Δέκ⟨μ⟩ιος Διόφαντος ζῶν
vacat ἑαυτῷ vacat
B: 4 καὶ Δεκμίᾳ Τατει τῇ ἑαυτοῦ γυναικὶ
μνήμης χάριν vacat

2. Δέκιος must be a mistake for Δέκμιος, since an inscription from Tavşanlı of 77/78 A.D. (Waelkens, *Türsteine* 211) mentions apparently the same man and members of his family; Decmius is a *nomen gentile* of Celtic origin, which has certainly come to Aizanoi in the context of an early immigration (cf., e.g., Q. Decmius in Akmonia, 1st cent. A.D.: *MAMA* VI 258), and the fact that both husband and wife bear the same *gentile* points to their being freedmen, edd.pr.

1454: 57 no. 101. **Epitaph of Klonia, 80/81 A.D.** Pediment (Type IV B) with palmette akroteria, tendrils, and upper part of the door frame; in the pediment and above the tendrils rosettes; the door frame consists of a cyma and three fasciae; inscription on the two upper fasciae. Found in Barağı.

Ὀνήσιμος Κλονίᾳ γυναικὶ μνήμης χάρ-
ιν, ἔτους ρξεʹ, μηνὸς Ξανδικοῦ ςʹ vacat

Date: year 165 Sullan era = 80/81 A.D., edd.pr. ‖ 1. Κλονία appears to be attested here for the first time in an inscription, edd.pr. [the male form Κλόνιος in *SEG* XXXIX 1176 F L. 2, Corsten].

1455: 51/52 no. 89. **Epitaph, erected by Metrodoros, 81/82 A.D.** Pediment (Type IV A) with palmette akroteria; next to the corner akroteria a rosette each, in the field a basket; inscription on the lower ledge, in the pediment, and (the last word) next to the akroteria. The pediment may have been carved by the same stonecutter as our lemma no. 1454 and *MAMA* IX 252; cf. also *MAMA* IX 222-245 which may come from the same workshop. Found in Çavdarhisar (?), now lost.

῎Ετους ςξρʹ, μηνὸς Περειτίου ἑνδεκάτη
Μητρόδω̣ρ̣ο̣[ς - - -]ι τῇ μητρὶ μνήμη̣[ς] | χάριν

Date: year 166 Sullan era = 81/82 A.D., edd.pr.

1456: 58 no. 104. **Epitaph of Eutychis, 81/82 A.D.** Pediment (Type IV B) with palmette akroteria, short tendrils, and upper part of the door frame; in the pediment a patera, between the akroteria rosettes; the door frame consists of a cyma and three fasciae, inscription in the pediment (L. 1) and on the two lower fasciae. Found in the south necropolis at Çavdarhisar, now in the garden of the excavation house.

vac. ῎Ετους ςξρʹ vac. | Λάμος Εὐτυχίδι τῇ ἑαυ|τοῦ γυναικὶ μνήμης ἕνεκε

Date: year 166 Sullan era = 81/82 A.D., edd.pr.

1457: 54 no. 96. **Epitaph of [- - -], ca. 90 A.D.** Two fragments of a pediment (Type IV) with palmette akroteria, between which tendrils and dolphins; in the field a rosette; inscription on the lower ledge and in the pediment. Found in Çavdarhisar, now in the depot on the temple terrace.

[῎Ετους .]ο̣ρʹ, μηνὸς Λώο|[- - - - - - μν]ήμ[ης] χά[ριν]

Date: Sullan era: year 17[-] = between 85 and 95 A.D., edd.pr. || [1-2. perhaps Λώο|[υ - -]?, Corsten].

1458: 52 no. 90. **Epitaph of Papias, 50-100 A.D.** Pediment (Type IV A) with palmette akroteria; a blossom emerging from each side of the akroterion in the center; in the field an eagle on a thunderbolt; inscription on the lower ledge. Found in Göynükören. Ἀντίμαχος κ⟨αὶ⟩ ῎Αππης Παπίᾳ υεἰῷ μνήμης χάριν

KIA instead of KAI; the sigma of ῎Αππης added in the pediment, which shows that the nominative in -ς was regarded as the correct one, although in Aizanoi the name always belongs to the first declension, edd.pr.

1459: 52/53 no. 91. **Epitaph of Menophilos, 50-100 A.D.** Pediment (Type IV A) with palmette akroteria, between which rosettes; in the field an eagle; inscription on the lower ledge (L. 1) and next to the right akroterion (L. 2). Found in Göynükören.

[Φίλι]ππος καὶ Ἡρώδης καὶ Ἀσκλᾶς Μηνοφίλῳ τῷ πατρὶ μνήμης | χάριν

1460: 53 no. 92. **Epitaph of Parasios, 50-100 A.D.** Pediment (Type IV A) with palmette akroteria, between which rosettes; in the field an eagle; inscription on the lower ledge and (the last three letters) in the pediment. Found in Çavdarhisar, now in the garden of the excavation house. Ποτάμων Παρασίῳ συνθρόφῳ (*sic*) μνήμης ἕνεκεν

1461: 53 no. 93. **Epitaph of Prepelaos, 50-100 A.D.** Fragment of a pediment (Type IV A) preserving the left palmette akroterion; in the field a rosette; inscription on the lower ledge and in the pediment. Found in Çavdarhisar, now in the school.

vacat ῎Ετου rosette ς[- -ʹ vacat | Πρ]επέλαος ἑα[υτῷ - - -]

Prepelaos is known from a similar tombstone which he set up for his wife Ἑλένη (*MAMA* IX 272), edd.pr.

1462: 56 no. 98. **Epitaph of [- - -], 50-100 A.D.** Right corner of a pediment (Type IV B) with parts of a rosette and of a door frame with three fasciae; inscription on the upper fascia. Found in Çavdarhisar, now in the depot on the temple terrace.

[- - μνήμη]ς [ἕ]νεκεν

1463: 56 no. 99. **Epitaph of Antiochos, 50-100 A.D.** Fragment of a pediment (Type IV B) with palmette akroterion and tendrils, in the center a patera; below, upper part of the door frame with cornice and three fasciae; inscription on the upper fascia. Found in Ilicikören. Ἀντίοχος καὶ Ἀμία Ἀντιόχῳ τῷ πα[τρί]

1464: 57 no. 102. **Epitaph of Quintus, 50-100 A.D.** Pediment (Type IV B) with palmette akroteria, tendrils, and upper part of the door frame; in the pediment a vase; above the tendrils, rosettes; the door frame consists of a cyma and three fasciae, inscription on the upper fascia. Found in Çavdarhisar, now in the garden of the excavation house. Τερτία Κοΐντῳ υἱῷ μνήμης χάριν

1465: 58 no. 103. **Epitaph of Demetria, 50-100 A.D.** Fragment of the upper part of a doorstele (Type IV B), originally consisting of a pediment and the upper part of the door frame; pediment broken off; door frame with egg and dart, cyma, and three fasciae; inscription on the two upper fasciae. In the collection of ancient spolia in Örencik. Διομήδης Διομήδους Δημητρίᾳ τῇ | μητρὶ μνήμης χάριν vacat

1466: 58/59 no. 105. **Epitaph of Konnaros, 50-100 A.D.** Pediment (Type IV C) with palmette akroteria and upper part of the door frame; in the pediment a patera; the door frame consists of a cyma and two fasciae; inscription on the fasciae. In the collection of ancient spolia in Örencik.

Τατιον Ἀπολλωνίου Κοννάρῳ τῷ | ἀνδρὶ μνήμης χάριν vacat

1. For the name Κόνναρος and others from the same stem cf. L.Robert in N.Fıratlı, *Les stèles funéraires de Byzance gréco-romaine* (Paris 1964) 168, and J.-P.Rey-Coquais, *Syria* 55 (1978) 361-370, edd.pr.

1467: 59 no. 106. **Epitaph of Rhetorike, 50-100 A.D.** Fragment of a pediment (Type IV D) with palmette akroteria, tendrils and upper part of the door frame; in the pediment a whirling rosette; the door frame consists of the horizontal cornice and a cyma; inscription in the field. Found in Barağı.

[Ῥη]τ̣ορικῇ τὰ εἴδια τέκνα μνή[μης] | vacat χάριν vacat

1. For the name of the deceased cf., e.g., *IG* XII.3.850 [and *IG* X.2.1.634, Corsten]; the male form is much more frequent, e.g. in Athens (*LGPN* II s.v.), edd.pr. [examples from other regions in *LGPN* I, III.A, and V.A, Corsten; for names in -ικός, -ική see *SEG* XXVII 1272, Pleket].

1468: 59 no. 107. **Epitaph of Demosthenes, 50-100 A.D.** Pediment (Type IV E) with palmette akroteria, tendrils and upper part of the door frame; in the pediment a rosette; the door frame consists of a horizontal cornice and a cyma; in the field, tendrils emerging from a blossom in the center; inscription on the cornice and in the field of the pediment. Found in the south necropolis at Çavdarhisar, now in the depot on the temple terrace.

μης vacat χάριν
[Τ]α̣τ̣ιο̣ν̣ κ̣[α]ὶ̣ Π̣τ̣[- -]ω̣ν̣ ο̣ἱ̣ ἀ̣δ̣ε̣λφοὶ Δημοσθένῃ μ̣νή-

1469: 60 no. 108. **Epitaph of Appe, 50-100 A.D.** Pediment (Type IV E) with palmette akroteria and upper part of the door frame; in the pediment a patera, between the akroteria whirling rosettes; the door frame consists of a horizontal cornice and egg and dart; in the field, tendrils emerging from a blossom in the center; inscription on the cornice and (the last word) in the field of the pediment. Found in Ağarı.

ἕνεκεν
Σκιπίων Ἄππῃ τῇ ἰδίᾳ γυναικὶ μνήμης

1470: 60 no. 109. **Epitaph of Capito, 50-100 A.D.** Left part of a pediment (Type IV E) with upper part of the door frame; palmette central akroterion and a hand on the left corner, tendrils between them; in the pediment a rosette; the door frame consists of a horizontal cornice and a cyma; in the field, tendrils; inscription on the cornice. Found in the south necropolis at Çavdarhisar, now in the garden of the excavation house. [- - -]α Καπίτωνι υἱῷ [μνήμης χάριν]

1471: 60/61 no. 110. **Epitaph of Demosthenes, 50-100 A.D.** Pediment with upper part of the door frame; on the pediment palmette akroteria and tendrils, in the pediment a gorgoneion; the door frame consists of a horizontal cornice, a cyma, and bead and reel; in the field a meander decoration with blossoms and, below, tendrils. Found in the south necropolis at Çavdarhisar, now in the garden of the excavation house.

Γάϊος καὶ Τατιανὸς Δημοσθένῃ πατρὶ ἀ̣ρ̣ί̣σ̣[τῳ - - ca. 8 - -] μνῆς χάριν

1472-1476. Aizanoi (area of). Epitaphs on stelae with pediment, 1st cent. B.C.-Imperial period. Edd.pr. C.Lehmler, M.Wörrle, *Chiron* 36 (2006) 61-64 nos. 111-117 (ph.; German translation [except nos. 111 and 114]); no inscriptions preserved on nos. 113 and 115.

1472: 61 no. 111. **Epitaph of [- - -], 76/75 B.C.(?).** Stele with remains of a pediment; on the front a moulding, a wreath (both removed) and four of an original ca. 16 lines. Found in Sopu köyü.

- - - - 12 illegible lines - - - -
[- - - - - - - -]ατῳ Τρύ-
[φωνο]ς Εὔοδος Ἐπινίκου

ἔτους
η´

Date: year 8 Sullan era = 76/75 B.C., unless there was another numeral to the right; to the left of the eta there is a sign similar to a phi, to the right probably a poppy capsule, edd.pr.

1473: 61/62 no. 112. **Epitaph of Poseidonios, late 1st cent. B.C.** Fragment of a stele with ivy-wreath; below, inscription in a tabula; in the depot of the school at Çavdarhisar.

ξ vacat [.]´
Ἔρως Ποσιδω[νίου Ποσι]-
δωνίῳ Ποσ̣[ιδωνίου τοῦ]
4 Ποσιδ[ωνίου - - - - - - -]
- - - - - - - - - - - - - - - - -

Date: year 60+ Sullan era = 25/24-16/15 B.C., if correctly interpreted; the restitutions are e.g., edd.pr.

1474: 62 no. 114. **Epitaph, erected by Apphia, ca. 50-1 B.C.** Fragment of a stele with ivy-wreath; below, remains of the inscription; in Hacıkebir.

vacat Ἔτους η[- -´ vacat?] | Ἀπφία Μανικ[ῶντος - -]

1. The numeral is marked by a 'S' above, edd.pr. ‖ 2. Manikon is either the name of Apphia's father, in the genitive, or the name of her deceased husband, in the dative (i.e. Μανικ[ῶντι]), edd.pr., who refer for the name to *MAMA* X 250 with further references [cf. also *LGPN* V.A, Corsten].

1475: 64 no. 117. **Epitaph of Kerasos, early Imperial period.** Moulded stele with pediment; on the shaft a wreath; inscription above. In the depot on the temple terrace.
Ἰουλιανὸς Κεράσῳ υἱῷ μνήμης | vacat χάριν vacat

1. Κέρασος is a rare name, edd.pr., who refer to Robert, *Gladiateurs* 109 no. 50 and p. 298 with note 5.

1476: 63 no. 116. **Epitaph of Amarantos and Tation, Imperial period.** Stele with pediment and akroteria; in the pediment a comb, on the shaft an eagle and a basket; inscription above. Found in Çavdarhisar, now in the garden of the excavation house.

Ἀμάραντος Τατίῳ γυνεκὶ
μνήμης χάρειν κ(αὶ) ἑαυτῷ
ζῶντι

Edd.pr. point out that the shape of the pediment resembles that of the stele for Μηνογένης Μενίσκου (*MDAI(I)* 25 [1975] 315-356; 49/48 B.C.) but add that such an early date for the Tation-stele is 'schwer vorstellbar'.

1477-1479. Aizanoi (area of). Epitaphs on stelae with pediment and arched field, Imperial period. Edd.pr. C.Lehmler, M.Wörrle, *Chiron* 36 (2006) 64-67 nos. 118-120 (ph.; German translation).

1477: 64-66 no. 118. **Epitaph of Phosphoros, Ammia, and Diodora, with funerary imprecation, 3rd cent. A.D.** Stele with triangular pediment resting on antae with base and capital, decorated with grape-vine; on the pediment, akroteria indicated by roughly scratched lines; in the field a couple, between them a child, each with the right hand on the chest and the left on the thigh; between and above the couple's heads a disc with two crossing lines. The inscription is distributed across the stele: **A** above the left capital with the last word next to it in the relief field, **B** above the right capital, **C** between the heads of the couple, **D** in the left part of the pediment. The stele was probably produced in the upper Tembris Valley, cf. T.Lochman, *Studien zu kaiserzeitlichen Grab- und Votivreliefs aus Phrygien* [*SEG* LIII 1448] 68-81. Found in Hacımahmut köyü, now in the garden of the excavation house.

A: Αὐρ. Ἑρ-
μῆς π-
ατρὶ Φ-
ωφόρ-
ῳ κ(αὶ) Ἀμμ-
ιᾳ
μητ-
ρί

B: κ(αὶ) τέκ-
νῳ Δ-
ιοδ[ώ]-
ρᾳ μν-
ήμης
χά-
ριν

C: Τὶς ἄ-
ν προσ-
άξι χῖρ-
αν τὴν β-
αρύχθο-
νον, Ἑκά-
της μελ-
αίν‹η›ς πε-
ριπέ-

D: σοι-
το σ-
υν-
φο-
ρᾷ

Date: cf. Lochman, *op.cit.* 272 nos. II 229 and 237, dated to the last quarter of the 3rd cent. A.D., edd.pr. ‖ **A.** 4. for the omission of -ς cf. *SEG* LII 1299 and Gignac, *Grammar* I 130, edd.pr. ‖ **C.** 3 (and 5). chi written as + ‖ 4-6. A.Chaniotis, *EBGR* (2006) [2009] no. 73, points to the use of βαρύχθονον instead of the usual βαρύφθονον and remarks that the translation 'frevlerische Hand' is not accurate ‖ 6-8. Ἑκάτη μέλαινα is known from the Phrygian Highlands (Strubbe, *Arai Epitymbioi* 207) from three tombstones from Appia and from two with unknown provenance (Strubbe 181/182, 190; 204 and 222), edd.pr.

1478: 66-67 no. 119. **Epitaph of [- - -] and Asklepiades, high Imperial period.** Fragment of the lower part of a stele; the remains of the relief show the lower parts of the bodies of a couple; on the frame below, a pair of oxen, to the right of which end of the inscription. In Ortaca.

κ(αὶ) Ἀσκληπ[ιάδη ἀν]|υψιῷ μνή[μης] | χάριν vacat

1-2. [ἀν]υψιῷ for ἀνηψιῷ.

1479: 67 no. 120. **Epitaph of Nike, early (?) 3rd cent. A.D.** Stele with triangular pediment resting on antae with capital, decorated with grape-vine; on the pediment incised akroteria; in the field the figure of a frontally standing woman in chiton and cloak, right hand on her chest. In Çömlekçi.

Left capital: Αὐρ(ήλιος) Ἑρμῆς Νε[ί]-
κῃ συνβίῳ

Right capital: Τροφιμᾶς κ(αὶ)
[- -]ιλα θυγατρ̣ὶ̣
μνήμ-
ης χάριν̣

Date: the deceased woman's husband, but not her father, is an Aurelius, which suggests a date just after 212 A.D., edd.pr.

1480-1482. Aizanoi (area of). Epitaphs on sarcophagi, Imperial period. Edd.pr. C. Lehmler, M.Wörrle, *Chiron* 36 (2006) 67-69 nos. 121-123 (ph.; German translation).

1480: 67/68 no. 121. **Epitaph of Tib. Cl. Diodotos, Imperial period.** Fragment of a side of a sarcophagus with inscription in a framed field, above which remains of an ornament. Found in Çavdarhisar, now in the garden of the excavation house.

Τι. 2 Κλ. 2 Ἀσκλη[πι]-
άδης καὶ 2 Τι. Κ[λ.]
Μενεκλῆ̣ς 2 Τι. [2]
4 Κλ. 2 [Δ]ι̣οδότῳ
πατ[ρὶ] μνήμης
vacat χάριν vacat

1481: 68 no. 122. **Epitaph of Aur. Eutychianos and Zotike, after 212 A.D.** Mentioned by R.Naumann, *AA* (1980) 135/136 (ph.). Long side of a sarcophagus (perhaps of the 2nd cent. A.D.) with garlands hanging from fluted pilasters with capital; above the garlands, rosettes; later inscription above the left rosette. Found in Çavdarhisar, now in the depot on the temple terrace.

Αὐρ. Εὐτυχιανὸς δʹ
σὺν τῇ συνβίῳ
Ζωτικῇ ἑαυτο[ῖς]
4 ζῶτες (sic) μνή-
μης χάριν
❦

1. In fine it is not clear whether a vertical stroke after the delta is another numeral, which would exclude an interpretation as a sign for homonymity; if ΔΙ is right, cf. Ξ in *SEG* XLV 1719, edd.pr.

1482: 68/69 no. 123. **Fragment of a funerary epigram (?), Imperial period.** Fragment of a marble plaque with inscription, perhaps from a sarcophagus. Found in Çavdarhisar (?), now in the depot of the school.

- -
[- - - - - - - - - - - -]κοντα ΔΕ[- - -]
[- - - - - - - - - - β]ιότῳ ΜΥ̣[- - -]
[- - - - - - - - - - - -]τύμβῳ [- - - -]
- -

1483-1488. Aizanoi (area of). Epitaphs on various objects, Imperial period. Edd.pr. C. Lehmler, M.Wörrle, *Chiron* 36 (2006) 69-71 nos. 124-129 (ph.; German translation [except nos. 126/127]).

1483: 69 no. 124. **Epitaph of Satourninos and Appe, early (?) Imperial period.** Fragment of an ostotheke with inscription on a narrow side. Found in Çavdarhisar, now in the garden of the excavation house.

Σατουρνῖνος Αππηι | γυναικὶ γλυκυτάτηι | μνήμης χάριν καὶ | ⟦ἑ̣α̣υ̣τ̣⟧ῷ ζῶν

3-4. The text starting with καί is a later addition in careless lettering, edd.pr.

1484: 69 no. 125. **Epitaph of [- - -], mid-2nd cent. A.D.** Fragment of a thin slab, found in Çavdarhisar (?), now in the garden of the excavation house.

ΑΙ̣[- - - - -]|ΑΝ[- - - - -] | ἀδε[λφῷ ἥ]|ρωι κ(αὶ) [ἑαυ]|τῷ ζ[ῶν]

1485: 70 no. 126. **Epitaph, erected by Trophimas, undated [Imperial period].** Fragment of a block, found in Çavdarhisar (?), now in the depot of the school.

[Τρο]φιμᾶς Δη[μ- - -]

1486: 70 no. 127. **Epitaph of [- - -], high Imperial period.** Fragment of a block, in Emrez köyü. - - - - -|[- - - ἑαυ]τ̣οῖς ζῶν[τες]

1487: 70 no. 128. **Epitaph of Ioulianos Pardalas, high Imperial period.** Column, found re-used in a late-antique/Byzantine house in Çavdarhisar.

- - - - - - ?
[- - - - -]α̣ν̣ις
Ἰ̣ο̣υ̣λιανῷ
4 Π̣αρδαλᾷ
ε̣ἰδίῳ πατρὶ
θεοσεβῆ
μνήμης
8 χάριν
❦

5. The deceased had an unspecified relation to the Jewish faith; for the problem of the nature of the θεοσεβεῖς see *IJO* II 16-20, edd.pr.

1488: 71 no. 129. **Christian (?) epitaph of Aur. Philippos, high Imperial period.** Fragment of a block, in Çavdarhisar.

† | Αὐρ(ήλιος) Φίλιππος σὺν τῇ | συνβίῳ αὐτοῦ ἑαυτοῖς | ❦ vac. ὑπόμνημα vac. ❦

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3. The iota of ἑαυτοῖς was added later above the line, edd.pr. ‖ 4. for ὑπόμνημα, characteristic of the region of Kyzikos, see Robert, *Ét.anat.* 205 and 222/223; J. and L.Robert, *BE* (1972) no. 368, edd.pr.

1489. Akmonia. Decree concerning membership of the gerousia for the freedman Karpos, 64 A.D. White marble block broken above; found during excavations of the gymnasion (cf. our lemma no. 1494); the last six lines of the inscription are added in smaller letters; on the back of the stone, another inscription in different lettering. Ed.pr. E.Varinlioğlu, *REA* 108 (2006) 368-371 no. 5 (ph.). Text now also in *An.Ép.* (2006) [2009] no. 1427.

[.]Σ[- - - -]ΚΕΚ// σθαι καὶ νῦν δεδόχθ[αι]
ἐπιτραπῆναι τῷ Δημάδῃ εἰσαγωγὴν ὀνόμα-
τος ἀσυμβόλου, οὗ καὶ εἰσαγαγόντος Κάρ-
πον ἀπελεύθερον, ἐψηφίσθαι μετέχειν α[ὐ]-
τὸν τῆς γερουσίας ⟨ἐ⟩π' ἴσῃ πάντων· vacat
vacat λαχόντων δογματογράφων vacat
Μάρκου Ἰουνίου Λούπου, Ἀρτέμων Ἀρτέμ[ο]-
νος Πάτρων, Δημάδου τοῦ Ἀσκληπιάδου·
ἐκυρώθη πρὸ δεκαπέντε καλανδῶν
Ὀκτοβρείων Μάρκῳ Λικινίῳ Κράσσῳ Φρο[ύ]-
γει, Γαΐῳ Λαικανίῳ Βάσσῳ υἱῷ ὑπάτοις,
ἔτους ρμη', μηνὸς Ὑπερβερεταίου ε'
ἀπίοντος· ἐπενεχθείσ[ω]ν ψήφων διὰ Στράτωνος δημοσ[ίου]
Σωσθένης Ἀσκληπιάδου προήγορος τῆς γερουσίας καὶ [γυ]-
μνασίαρχος εἰσήγγειλα, Ἀρτεμίδωρος Ἀρτεμιδώρου προ-
ήγορος εἰσήγγειλα, Μᾶρκος Ἰούνιος Μάρκου Σαβατείνᾳ Λοῦ-
πος δογματογραφῶ, Ἀρτέμων Ἀρτέμονος Πάτρων
δογματογραφῶ vacat

'The surviving text begins with a résumé of a decision of the Council', ed.pr. [Demos and boule?, Pleket] ‖ 2-5. it was decided to give permission to Demades (probably the same as the homonymous man in L. 8; for the name see also the texts in our lemmata nos. 1490 and 1491 **A** L. 31) to introduce the name of a person who was to become a member of the gerousia without having to pay a contribution (i.e., an entrance fee); after he had mentioned the name of the freedman Karpos [his own freedman?, Pleket], it was decided that he was to be a member with the same rights as all other members, ed.pr. ‖ 5. ΙΑΣΠΙΣΗ, lapis ‖ 6-8. for three dogmatographoi appointed by lot cf. the text in our lemma no. 1490 LL. 30-33, ed.pr. [M. Iunius Lupus (cf. LL. 16/17) is on record in that text as ἄρχων (LL. 26/27); for an Ἀρτέμων Ἀρτέμονος, but without the second name Πάτρων, see the text in our lemma no. 1491 **A** L. 17; in *An.Ép.* the third dogmatographos is correctly identified as Πάτρων Δημάδου τοῦ Ἀσκληπιάδου, Pleket] ‖ 9-13. M.Licinius Crassus Frugi and G.Laecanius Bassus were consuls in 64 A.D.; year 148 (Sullan era) = 63/64 A.D.; 26 Hyperberetaios = 17 Sept., ed.pr. [G.Petzl (per litt.) points out that according to W.Leschhorn, *Antike Ären* 264/265, in Akmonia the calendar of Asia was used (New Year: 23 Sept.); πρὸ δεκαπέντε Καλάνδων Ὀκτοβρείων (LL. 9/10) is 17 Sept.; day ε' Ὑπερβερεταίου ἀπίοντος (LL. 12/13) corresponds with 18 Sept.; the photo shows that in L. 12 in fine a stigma (= 6) is to be read; day 6 exactly corresponds with 17 Sept.]; in *An.Ép.* O.Salomies points out that in L. 11 υἱῷ may have been added in order to distinguish C. Laecanius Bassus from his father (consul in 40 A.D.) ‖ 13. for this formula see our lemma no. 1490 LL. 38/39; Straton is a public slave ‖ 14-15. Sosthenes defended (προήγορος) the interests of the gerousia in the (assembly and/or) council; he may have been Demades' brother; both are likely to have been members of the gerousia; for εἰσαγγέλλω cf. the text in our lemma no. 1490 LL. 27-30, ed.pr. ‖ 16-18. the third dogmatographos (cf. L. 8: Demades per ed.pr.) does not appear again because 'his name had his place in the resolution', ed.pr. [*An.Ép.*: the final lines are in small script; the patronymicum of the third dogmatographos (cf. L. 8: Patron per *An.Ép.*) may have been forgotten].

1490. Akmonia. Honorary decree for Demades, 68 A.D. White marble rectangular block built into the wall of the apse of the building that replaced the gymnasion (cf. our lemma no. 1494); inscribed on two sides. Side **A**, front face: Ἀγαθῇ Τύχῃ; Side **B**, right side, preserves 43 lines of text. Ed.pr. E.Varinlioğlu, *REA* 108 (2006) 363-368 no. 4 (ph.). Text and French translation now also in *An.Ép.* (2006) [2009] no. 1426. A.Chaniotis, *EBGR* (2006) [2009] no. 115, points to the distinction between the traditional gods (Οὐράνιοι) and the deified emperors (Σεβαστοί; LL. 6/7) and to the designation of the statue of Hermes as an ἀνδριάς (L. 12).

- -
[.]ον τοῦ γραμματέως τοῦ δήμου κ[αὶ]
[τ]ῶν τῆς πόλεως στρατηγῶν· ἔδο-
[ξ]εν Ἀκμονέων τῇ βουλῇ καὶ τῷ δήμῳ·
[ἐπ]εὶ Δημάδης Διονυσογένους, ἱερεὺς
[τ]ῆς Σεβαστῆς Ἀθηνᾶς διὰ βίου, ἀνὴρ εὐσε-
[β]έστατος περὶ τοὺς Οὐρανίους καὶ περὶ
τοὺς Σεβαστοὺς θεοὺς κατὰ πᾶν μέρος
[τ]ῆς πόλεως προσφιλοτειμούμενός τε
[κ]ατ' ἑκάστην ἡμέραν καὶ ἐρείδων ἑαυτῷ
περὶ τῶν ἀναθημάτων, ἐπί τε τοῦ στατα-
[ρ]ίου τὰ νῦν πρὸς τοῖς ἄλλοις ἀναθήμασιν
καὶ Ἑρμοῦ κάλλιστον ἀνδρειάντα ἀνέ-
θηκεν, ἐπί τε τῆς πύλης τρεῖς ἄλλους
[π]ρὸς τοῖς τάχειον καὶ πανθεῖον ἐκόσ-
μησεν τοῦ τε δήμου καὶ τῆς πόλεως κα[ὶ]
τῆς γερουσίας ἀνδρειάντας σὺν τῷ ἡμ[ι]-
κυκλίῳ καὶ τὸν Κεραύνιον ἀνδρειάν-
τα σὺν τῷ ἡμικυκλίῳ καὶ τοῖς περὶ αὐτὸν
κοσμίοις ἀναθέντα· δεδόχθαι εὐσεβέσ-
τατον ἄνδρα καὶ φιλοτειμότατον ὄντα
ἐστεφανῶσθαι μὲν τῷ τῆς ἀρετῆς χρυσέ-
ων στεφάνῳ, τετειμῆσθαι δὲ καὶ ἐξέδρᾳ

τοῦ γένους αὐτοῦ παντὸς ἀγάλματα
καὶ εἰκόνας καὶ ἀνδρειάντας δυναμέ-
νους ἐν τῷ ἐπιφανεστάτῳ τόπῳ τῆς πό-
λεως· v v v Μᾶρκος Ἰούνιος Μάρκου Σαβα-
τείνᾳ Λοῦπος ἄρχων τὸ β΄· ἰσηνγέλαμεν,
Μενεκράτης Κώκου ἄρχων τὸ β΄· ἰσηνγεί-
λαμεν, Γλύκων ΜΗΝΟΦΑΝΤΟΓΑΙΟΣ ἄρ-
χων· εἰσηνγείλαμεν· v λαχόντων v v v v
δογματογράφων v Φοίνεικος τοῦ Φοί-
[ν]εικος, v Ἀλεξάνδρου τοῦ Ἀλεξάνδρου,
[Φ]ιλίππου τοῦ Φιλίππου Πραξίου· v v v
[ἐ]κοιρώθη πρὸ ἓξ εἰδῶν Ἀπρειλίων
Ποπλίῳ Γαλερίῳ Τραχάλῳ, Λευκίῳ Σειλίῳ
Ἰταλικῷ ὑπάτοις, v v ἔτους ρνβ΄,
μηνὸς Ἀρτεμεισίου ἑπτακαιδεκάτῃ·
[ἐ]πενεχθείσων ψήφων διὰ Ἑρμογένου
δημοσίου· Φοίνιξ Φοίνεικος διὰ βίου
[ἱ]ερεὺς Σεβαστοῦ Ἀσκληπιοῦ· δογμα-
[τ]ογραφῶ vacat Φίλιππος Πραξίου
[Πρα]ξίας δόγμα v v τογραφῶ, Ἀλέξαν-
[δρος. .] νοκρίτου v δογματογράφω

4. For the names Δημάδης and Διονυσογένης see the text in our lemma no. 1491 **A** L. 31 and **B** L. 9 ‖ 5. Ἀθηνᾶ Σεβαστή: on record on Akmonian coins, ed.pr., who refers to L. 40 (Σεβαστὸς Ἀσκληπιός) ‖ 6-8. the honorand showed great respect for the cult statues of the 'Heavenly Gods' and the 'deified Emperors', ed.pr., who connects κατὰ πᾶν μέρος τῆς πόλεως with the preceding words; we adopt G.Petzl's suggestion (per litt.) to connect the expression with the succeeding words [as in *An.Ép.*] ‖ 9. ἐρείδων ἑαυτῷ = ἐρείδω τὴν γνώμην ('he worked with a will'), ed.pr. [the reading does not seem to be certain; perhaps, e.g., 'Druck machend' (G.Petzl)] ‖ 10-11. we give G.Petzl's reading [as *An.Ép.*]; P. refers to *MAMA* VI 260 (Akmonia), mentioning a στατάριον; ἐπί τε τοὔστατα βίου τὰ νῦν: 'and most recently in his life time now', ed.pr. ‖ 14. τάχειον: 'earlier', ed.pr., referring to L.Robert, *Hellenica* XI/XII 19 note 12 ('précédemment'); πανθεῖον: not discussed by ed.pr.; Petzl translates: 'und er hat die Allgötter-Gruppe geschmuckt, indem er etc. etc.' (ἀναθέντα in L. 19) [as in *An.Ép.*, where for πάνθεια a reference is given to *BCH* 100 (1976) 368] ‖ 16-17. ἡμικύκλιον: 'semi-circular place', ed.pr., referring to R.Ginouvès, *Dictionnaire méthodique de l'architecture grecque et romaine* III 127 note 75 and 183 note 76: 'L'exèdre qui comportait un banc, semi-circulaire or rectiligne --- orné d'une ou plusieurs statue(s)' ‖ [18-19. τὰ κόσμια: unusual term for τὰ κοσμήματα, i.e., the 'adornments', 'the attributes' which characterize Zeus Keraunios ‖ 19. δεδόχθαι: repetition of the clause in LL. 2/3, Pleket] ‖ 21-22. χρυσέῳ rather than χρυσέων is expected, ed.pr., who adduces ῥόδων στέφανος for ῥόδινος στέφανος [but 'a wreath consisting of golden plates' vel sim. is hardly what one expects; a wreath consisting of roses is conceivable; so perhaps rather χρυσέ(ῳ), Pleket; on στέφανος ἀρετῆς cf. *MAMA* VIII 408; examples for different types of crowns in A.Chaniotis in P.Wilson (ed.), *The Greek Theatre and Festivals. Documentary Studies* (Oxford 2007) 58, Chaniotis] ‖ 22-26. Demades is honored with an exedra containing cult-statues, busts and statues of all the members of his γένος [for ἄγαλμα, εἰκών and ἀνδριάς cf. *MAMA* VIII 412: ἀνδριάντας καὶ ἀγάλματα καὶ εἰκόνας; T.Reinach, *REG* 19 (1906) 100-102 no. 14 LL. 20/21: εἰκόνας ἐν ὅπλοις ... καὶ ἀγάλματα καὶ ἀνδριάντας; in these texts from Aphrodisias the three terms refer to three different modes of representation of the same individual; since there is no evidence for a cult in any of these case, ἄγαλμα cannot mean 'cult statue'; the three terms seem not to designate different types of images ('cult statue' as opposed to 'portrait statue') but different materials: marble, painting, bronze, Chaniotis; one expects a participle, going with ἐξέδρᾳ (Petzl hypothesizes ⟨περιεχούσῃ⟩) and governing the accusatives ἀγάλματα etc.; instead we have the puzzling δυναμένους going with ἀνδρειάντας ('manifesting divine power', ed.pr.; *An.Ép.*: '= τελείους?'); for the award of an exedra (in a gymnasion) see *SEG* XLVIII 1490, Pleket] ‖ 26-30. three archons have brought the proposal before the council, ed.pr., who contrasts this clause with LL. 2/3, where the secretary and the strategoi are said to have been the movers; for the name Κῶκος in L. 28 cf. our lemma no. 1491 **B** L. 33 [From Robert, *Amyzon* 236/237 (quoted by ed.pr.) it appears that sometimes the γνώμη of the secretary (and other magistrates) is distinguished from the εἰσαγγελία of other officials; if we apply this to the present decree, we may have the γνώμη of secretary and strategoi in LL. 2/3 and the εἰσαγγελία of the archontes in LL. 26-29; R. suggests that the εἰσαγγελία-procedure may have been faster; three times (ε)ἰσηνγε(ί)λαμεν: 'we have submitted', Pleket]; in L. 29 A.Bresson (apud ed.pr.) suggests reading Γλύκων Μηνοφάντο⟨υ υ⟩ἱός; G.Petzl prefers Γλύκων Μηνοφάντο(υ) Γάϊος, Γάϊος being a second name [*An.Ép.*: the mason may have corrected the gamma of Μηνοφάντου γ΄ into Γάϊος] ‖ [30-33. λαχόντων: appointment by lot; Philippos, son of Philippos, had a second name Πραξίας (L. 33); in *IGR* IV 661 (85 A.D.) the family has Roman citizenship: T. Φλάουιος Πραξίου υἱὸς Κυρείνᾳ Πραξίας; for the δογματογράφοι cf. *SEG* XLIV 1700, Pleket] ‖ 34-37. ἐκοιρώθη = ἐκυρώθη, ed.pr.; P. Galerius Trachalus and L. Silius Italicus were joint consuls in 68 A.D., ed.pr., referring to *PIR* III 332 no. 221, 245 no. 509, and IV p. 7 no. 30; the era is the Sullan: year 152 = 67/68 A.D.; April 8 (L. 34) corresponds with Artemisios 17, ed.pr. [G.Petzl (per litt.) points out that according to W.Leschhorn, *Antike Ären* 264/265, in Akmonia the calendar of Asia was used (New Year: Sept. 23); Artemisios 17 corresponds with April 9; hence read L. 34 πρὸ ⟨πέντε⟩ εἰδῶν Ἀπρειλίων: 'solche Versehen kommen vor', Petzl] ‖ 38-43. Ἑρμογένης δημόσιος: public slave, working in the urban archive; he is on record in two other Akmonian inscriptions: *IGR* IV 661 (*SEG* XIII 542; 5 March 85 A.D.) and *CIG* add. 3858 (i) (Ἑρμογένης δημόσιος ἔγ[ραψα] | κατὰ τὰς ψήφους), ed.pr., who suggests restoring *IGR* IV 661 L. 33 [ἐπενεχθεισῶν τῶν ψήφων δ]ιὰ Ἑρμογένου δημοσίου (*IGR*: [ἐγράφη? δ]ιά etc.]; in *CIG* add. 3585 (i) he restores in fine ἐ[πήνεγκα | τὰ] κατὰ τὰς ψήφους καὶ κατέταξα [but τά is unsatisfactory; I prefer ἔ[γραψα], Pleket]; L. 38 ψῆφοι: ed.pr. appears to view these as both 'votes' and 'documents' [for Hermogenes see also A.Weiss, *Sklave der Stadt* (cf. *SEG* LIV 1907) 80 and 227, Pleket] ‖ 42-43. e.g. [Μη]νοκρίτου, ed.pr., who assumes that Alexandros' father (L. 32) had a second name: Ἀλέξανδρος Ἀλεξάνδρου [Μη]νόκριτος.

1491. Akmonia. List of names, early 1st cent. A.D. (not much later). White marble rectangular block broken at upper left; built into the wall of the apse of the Byzantine building replacing the gymnasion (cf. our lemma no. 1494); inscription in two columns. Ed.pr. E.Varinlioğlu, *REA* 108 (2006) 358-361 no. 2 (ph., not very legible). We incorporate some readings which G.Petzl kindly sent us *per litt.*

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[- - - - - - - - - - - - - - - - -]
[Μ]οσχ[- - - - -] Δίωνος
[Ἀ]λέξανδρος Ἀσκληπιάδου
[Β]άσσος ΤΡΩΛ[. .]ΟΥ
Τρύφων Τρύφωνος
[Ἡ]ρωνᾶς Ἡρωνᾶ
Κουρβούλων Ἡρωνᾶ v
Ἀναξιτέλης Ἀρτέμωνος
Ἀρτέμων Ἀρτέμωνος v v v
Παπᾶς Δαδεως
Γλύκων Διοδότου
Ἀρτεμίδωρος Βαβούρτου
Σωσύβιος Σωσυβίου
Καλπούρνιος Ἀγαθίσκου
Σέκτος Βάλβου
Βάχιος Γοργίου
Ἀσκληπιάδης Μενεμάχου
Φίλιππος Ἀσκληπιάδου
Εὐπόλεμος Χαρίτωνος
Γλύκων Παπίου
Ἀπελλᾶς Μενάνδρου
Γλύκων Γαΐου
Δημάδης Ἀρτεμιδώρου
Δομέτιος Οὐαλερίου
Σωσθένης Λονγείνου
Ἀντίπατρος Ἀντιπάτρου
Γάϊος Μεννᾶ
Ἀρχέβιος Μακεδόνος
Λούκιος Τιτιηνοῦ

B: - - - - - - - - - - - - - - - - - -
[- - - - -]ᾶς? Με[νάνδρου?]
[- - - - - - - - Ἀσκλ]ηπιάδου
[- - - - - - - -] Μενάνδρου
[- - - - - - - - Μενε?]λάου
[Ἀλέξ?]ανδρος [Δ]αδεως
[- - - - - - - -]ΤΩ Ἀντιπάτρου
Ἀντίπα[τρος] Ἀπολλωνίου
[..]ΤΑΣΟ[- - -]ΣΗΤΡΑ vacat
Διογᾶς Διονυσογένου
ΜΟΡΞΗΣ Ἀσκληπιάδου
Κόϊντος Κοΐντου
Ἑρμογένης Ἀγαθίσκου
ΣΟ[. .]Σ[. .]Σ Συμμάχου
Ἀρτεμίδωρος Χάρμου
Παπαρίων Ἀσκληπιάδου
Γλύκων Διοδώρου
Γλύκων Κάρπου
Ἑρμῆς Ἀρτέμωνος
Σώστρατος Διογένου
Ἀπολλώνιος Ἀσκληπιάδου
Γλύκων Ἀσκληπιάδου
Ἀπολλώνιος Ἀπολλωνίο[υ]
Ἀπολλώνιος Ἀντιπάτρου
Ἀντίπατρος Μοσχᾶ
Ἑκάταιος Εὐσεβοῦς
[Κ]ούαρτος Ἀντιπάτρου
Διοκλῆς Ἀπολλωνίου
Νεικίας Ἀγαθίσκου
Μενέμαχος Ἀρτεμιδώρου
Ἀπολλώνιος Συμμάχου
Μηνόφαντος Συμμάχου
Μένανδρος Μενεστράτο[υ]
Μενέμαχος Κώκου
Γλύκων Δίωνος
Ἀγαθοκλῆς Δίωνος
Ἀλέξανδρος Δίωνος
Διατρέφης Ὀνησ[ίμου]

Dated by ed.pr. to the early 1st cent. A.D. on palaeographical and onomastic grounds (Roman names but no Roman citizens) || list of names of men; loss of the heading has left their achievements unknown, ed.pr. || **A** 10. [- - - - Μ]οσχ[ᾶ], ed.pr.; we give Petzl's reading || 11. [Ἀ]λέξανδρος [..]ΙΛΗΤ, ed.pr.; we give Petzl's reading || 12. Βάσσος: Roman name, ed.pr., who refers to other Roman names in **A** LL. 15, 22/23, 30, 32/33, 35, 37 and **B** L.

26 [and **B** L. 11: see below] || [20. ΒΑ[.]ΟΥΡΤΟΥ, ed.pr.; I read Βαβούρτου from the photo || 21. Σουσυβίου, ed. pr.; Σωσυβίου from the photo, Pleket] || 24. Βάχιος for Βάκχιος, ed.pr. || 31. Δημάδης: the name also in our lemma no. 1490 || 37. Τιτηνοῦ, ed.pr. [printing error] || **B** 3. [- - - - Μενά?]νδρου, ed.pr.; Μενάνδρου, Petzl || 6. -]τω[ν], Petzl || 9. Διονυσογένης: the name also in our lemma no. 1490 || 11. [..]Ι[..]Ν[..]Σ Ποιήτου, ed.pr. [from the photo I read Κόϊντος Κοΐντου, Pleket] || 13. ΣΟ (or Θ)ΥΕΟΥΣ, Petzl, who suggests Σου⟨σ⟩ους || 20. Ἀπολλωνίου, ed.pr.; corr. Pleket || 29. Μενάνδρου, ed.pr.; corr. Pleket || 33. Κῶκος: ed.pr. refers to L.Robert, *Noms* 137, 312/313, and to our lemma no. 1490 L. 28 || 37. Διατρέφης: ed.pr. suggests that Διοτρέφης would be preferable.

1492. Akmonia. Honorary inscription for L. Egnatius Quartus, 2nd cent. A.D.? White marble cylindrical column with dowel hole and channel on top; found during excavation of the Byzantine building that replaced the gymnasion (cf. our lemma no. 1494). Ed.pr. E.Varinlioğlu, *REA* 108 (2006) 362/363 no. 3 (ph.). Text and French translation now also in *An.Ép.* (2006) [2009] no. 1425.

Ἡ βουλὴ καὶ ὁ δῆμος [ἐ]τείμησεν
Λούκιον Ἐγνάτιον Λουκίου υἱὸν
Τηρητεινᾳ Κούαρτον ἔπαρχον
σπείρης δευτέρας Κλαυδίας,
ἐπάνω εἴλης ἱππέων Σεβαστῆς
Διδύμου, χειλίαρχον λεγιῶνος
ὀγδόης Αὐγούστης, ἔπαρχον
εἴλης ἱππέων Αὐγούστης

The honorand is also on record in *SEG* VI 167 (Temenothyrae; erected by ἡ τῶν γναφέων συνεργασία) and *IGR* IV 642 (*SEG* VI 174; Akmonia); in both texts we have the same *cursus honorum*; ed.pr. restores in *IGR* IV 642 ἔπ[αρ]χον εἴλης [ἱππέων] Α[ὐ]γού[στης] [for this equestrian officer cf. H.Devijver, *Prosopographia militiarum equestrium* I (1976) 342 E 4 and IV (1987) 1547 E 4, and J.Ott, *Tyche* 10 (1995) 119/120, Pleket; interestingly, the name of the ala Augusta is given in the same text both in translation (Σεβαστή) and in its Latin form (Αὐγούστη), Chaniotis].

1493. Akmonia. Honorary inscription for C. Claudius Lucianus, ca. 200-250 A.D.? Large white marble rectangular statue base moulded below; on the top, a dowel hole and a channel; found during excavations of the gymnasion, reused as a pillar on the mosaic floor (for the mosaic see our lemma no. 1494). The statue that was originally supported on the base may be the marble, now headless statue of a standing man in a long tunic, holding a volumen in his left hand, found in a pit a few meters from the base (cf. K.Akbıyıkoğlu, *ibidem* 372/373 (ph.)). Ed.pr. E.Varinlioğlu, *REA* 108 (2006) 356-358 no. 1 (ph.). Text and French translation now also in *An.Ép.* (2006) [2009]no. 1424.

Ἡ βουλὴ καὶ ὁ δῆμ[ος]
ἐτείμησεν Γ(άϊον) Κλαύδιο[ν]
Λουκιανόν, υἱὸν Λουκίο[υ]

Κλαυδίου Καπίτωνος στε-
φανηφόρου καὶ ἀνεψιὸν Γ(αΐου)
Κλαυδίου Σεουήρου στεφανη-
φόρου καὶ ἔκγονον Κλαυδίο[υ]
Μενεκλέους στεφανηφόρου,
ἀγορανομήσαντα ἐν τοῖς πρώ̣-
τοις τῆς ἡλικίας χρόνοις τετρα-
μήνῳ καὶ σειτωνήσαντα πεντά̣-
κις καὶ ἀργυροταμίαν γενομένον
καὶ γραμματεύσαντα ἐπισήμως
καὶ εἰρηναρχήσαντα τὸ δεύτερον,
ἐν τοῖς ὑ̣π̣[ὸ. . .]Κ̣Ο̣Υ̣Γ̣[- ca. 8 -]Λ̣ΣΟΥ
τοῦ ἀνθ̣υ̣π̣ά̣τ̣ο̣υ κ̣[ριθέντα] ἐξει̣-
λεγμένο̣ις ἀ̣ν̣δ̣[ρείας καὶ ἀ]ρετῆς
ἕνεκεν καὶ εὐνο[ίας εἰς ἑαυ]τήν,
vacat [ivy leaf?] vacat
τὴν ἀνά̣[στασιν ποιησαμ]έ̣νου
Γαΐου Κ̣λ(αυδίου) [- - ca. 12 - -]ρὸς
ἀπελευ[θέρου τοῦ δεῖνος]

Many ligatures; upsilon with horizontal stroke through hasta ‖ 2. the gamma of Γ(άϊος) has wedges on both sides ‖ 2-3. the honorand comes from an elite-family that held the *stephanephoria* for three generations, ed.pr. [the family owed the *civitas romana* to a Claudian emperor; not 'to somebody from the tribus *Claudia*' (so ed.pr.), Pleket] ‖ 5-6. C. Claudius Severus: ancestor of a 'consular family who possessed land in Phrygia and Paphlagonia and received honors', ed.pr., referring to *PIR* II (1936) 246 nos. 1023-1028 ‖ 9-11. 'Loukianos was *agoranomos* when he was four months old', ed.pr. [no: he was *agoranomos* for four months; ἐν τοῖς πρώτοις τῆς ἡλικίας χρόνοις: cf. J.H.M.Strubbe, *Mnemosyne* 58, 2005, 104-106, and S.Dmitriev, *City government* --- (cf. *SEG* LV 1990) 160-178, Pleket] ‖ 14-17. the honorand held the function of eirenarches twice; in LL. 15-17 we have a reference to the procedure whereby the eirenarches was appointed: he was selected by the provincial governor from a group of ten candidates submitted by the city: see Ael. Aristeides I (Dindorf) p. 523 (προκρίνειν ἐξ ἁπάντων), ed.pr. [perhaps ἐν τοῖς ὑπ[ὸ] (name) τοῦ ἀνθυπάτου κ[ριθεῖσιν] ἐξειλεγμένο⟨ν⟩?, Pleket]; in L. 15 we have the remains of the governor's name; in fine perhaps [Κέ]λ̣σου, ed.pr. ‖ 17. ἀνδρεία refers to the behavior of the eirenarches, who 'ran the risk of confronting with bandits', ed.pr. ‖ [20-21. the statue was erected by a freedman, presumably of the honorand ([Λουκιανοῦ πατ?]ρὸς | ἀπελευ[θέρου τοῦ δεῖνος]), ed.pr.; 'un *cognomen*, en -ωρ par exemple --, serait moins insolite pour désigner l'affranchi', *An.Ép.* ‖ in *An.Ép.* it is pointed out that the honorand is known from another Akmonian inscription: *REA* 3 (1901) 275: posthumous honors for the honorand's brother L. Claudius Iulianus who held the agoranomia in a period of food-shortage: perhaps the famine of 165-170 A.D. [for which see our lemma no. 1221]; consequently Lucianus' inscription could date from the period 170-180 A.D.

1494. Akmonia. Mosaic inscriptions, 1st cent. A.D. Mosaic recovered in the gymnasion, re-used in the Byzantine period, during excavations at Ahat Köyü (ancient Akmonia). Two

semi-nude standing women, each with a garment around her hips. One woman rests her left arm on a hydria [so *BE* (2007) no. 46; perhaps rather a vessel for oil?, Pleket] supported by a pillar; in her right hand she carries a stick; inscription **A** above her head. The other woman rests her right arm on a pillar topped by a wreath; in her left hand she raises a cornucopia; inscription **B** above her head. Briefly mentioned by K.Akbıyıkoğlu, *REA* 108 (2006) 372/373 (ph.); cf. also *BE* (2007) no. 46.

A: Γυμναlσιαρχία **B:** Ἀγωνlοθεσία

[B. For another personification of Ἀγωνοθεσία see *SEG* XXXV 1375, Pleket].

1495. Amorion. Epitaph, ca. 200-250 A.D. Fragment of a limestone block, found near the bath during excavations. Edd.pr. C.Lightfoot, O.Koçyiğit, H.Yaman, *KST* 27.1 (2006) 78 (majuscule text; ph.; Turkish translation).

Ἀθήνα[ιος - - - - - -]
τῆς πόλε[ως - - - - -]
συνβίῳ Γ̣(?)[- - - - -]
ασα· v μηδε̣[νὶ - - -]
ἐπενθεῖ̣ν[αι - - - - -]
Ἄτταλον [- - - - - -]
δώσει τῷ Ι[- - - - -]
καὶ τῇ πό[λει - - -]
παντος

[1. Possibly πατὴρ/υἱὸς | τῆς πόλε[ως] ‖ 3. the tombstone is apparently that of (among others?) Athenaios' wife, whose name begins with Γ or Π ‖ 4-6. interdiction of burying someone else; the accusative Ἄτταλον may refer to one of those allowed to be buried, perhaps a son of Athenaios; one would then suppose that he was mentioned at the end of L. 2, e.g. [τῷ υἱῷ (μου) Ἀττάλῳ καὶ τῇ] | κτλ.; in LL. 5-6 [μετὰ] | Ἄτταλον would consequently be possible; hence, e.g., μηδε[νὶ δὲ ἐξέστω] | ἐπενθεῖν[αι ἕτερον μετὰ] | Ἄτταλον· [εἰ δὲ μή], | δώσει κτλ. ‖ 7. given the presumably available space, probably τῷ τ̣[αμείῳ ✳ .] ‖ 8. in fine a penalty, Corsten.]

1496. Dokimeion. Marble quarries. A.Padilla Monge, *Memorias de historia antigua* 21/22 (2000/2001) 185-210, re-examines the dossier of the marks on the marble blocks (cf. *SEG* LV 1407) and infers from the appearance of new control elements (number of the workshop; name of the person responsible for the quarrying; district-procurator; destination of the blocks) that the Roman emperor introduced a system of direct exploitation. The quarries continued to be exploited, with interruption, until the 5th cent. A.D. Non vidimus: see *An.Ép.* (2006) [2009] no. 1459.

1497. Dorylaion (area of). Dedication to Hosios and Dikaios, 2nd/3rd cent. A.D. *SEG* XLI 1185. P.Thonemann, *Chiron* 36 (2006) 21, argues that there are not three dedicators (Μάντριος, Φοντικός, and Ἀσκληπιός, *SEG*), but only two, whose names are M. Ἀντή̣ιος (or Ἀντ⟨ών⟩ιος) Φοντικός (for Ποντικός) and Ἀσκληπιός.

1498. Hierapolis. Honorary inscription for Septimius Severus, 193-211 A.D. *SEG* L 1250 (LL. 2-4 only). Large white marble statue base. Ed.pr. T.Ritti, *AION* (archeol) 13/14 (2006/2007) 283-298 (ph.; Italian translation). Text and French translation in *An.Ép.* (2006) [2009] no. 1457.

[Αὐτοκράτορα]
Καίσαρα • Λ(ούκιον) • Σεπτ[ί]-
μιον Σεουῆρον
Περτίνακα Σεβασ-
vacat τὸν vacat
Λ. Τύλλιος Οὐ- v
άλης ἀγωνοθέ-
της κατὰ τὸν ὑπ'
αὐτοῦ τεθέντα νό-
μον ἐκ περισσείας
[τ]όκων ἀγῶνος Οὐ-
[α]λεντήων τῆς πρώ-
της πενταετηρίδο[ς],
one line vacat
τὴν ἀνάστασ[ιν]
ποιησαμένο[υ καὶ]
συντελέσαντο[ς πα]-
ρ' ἑ[α]υτοῦ • Γ • [- -]
[- - - -]Ο[- - -]
- - -

3. Σεουε̂ρον (sic), *SEG* || 6-7. L. Tullius Valens: the name Tullius is rare in Hierapolis: see *SEG* LIV 1332; Tullius Valens himself is on record in *Altertümer von Hierapolis* 89 and 213 (ph.) as owner of a funerary complex; in view of his full Roman name he probably was a descendant of Roman immigrants, ed.pr., who refers to the *conventus civium Romanorum* in the city || 8-13. Valens founded a local pentaeteric contest called after him the Οὐαλέντεια (previously unattested); in a special regulation/law he made provisions about the way surpluses (L. 10 περίσσεια) from the revenues of his foundation were to be used, ed.pr., with many parallels for such privately financed local festivals in Asia Minor, the nature of the underlying foundation (money; real estate) and expressions designating surpluses (e.g.: ἐκ τῶν περισσῶν [τῆς ἀρχῆς] χρημάτων; ἀπὸ τῶν περισσῶν τῆς ἱερονομίας); for a surplus earmarked for the erection of an imperial statue ed.pr. refers to *SEG* XL 1120 and *I.Cret.* I XVIII 23.

1499. Hierapolis. Honorary inscription for Tiberius Claudius Zotikos Boas, first half of the 3rd cent. A.D. *Altertümer von Hierapolis* 41. Republished with commentary by T.Ritti, *Phrygia Hierapolis'i (Pamukkale) eski yazıtlar rehberi* (Istanbul 2006) 144-146 no. 32 (ph.; Turkish translation). Statue base found on the *plateia*. Broken at right; on its left side a quadrangular cutting, on its upper surface an elongated recessed cutting. Inscribed field broken away at top, removing L. 1.

[Ἡ σεμνοτάτη]
ἐργα[σία τῶν]
πορφ[υραβάφων]
Τιβ. Κ[λ. Ζω]-
τικὸν [Βοᾶ],
τὸν πρῶ[τον]
στρατη[γὸν]
καὶ φιλό[τει]-
μον ἀγω[νο]-
θέτην καὶ [γραμ]-
ματέα να[ῶν]
τῶν ἐν Ἀσί[ᾳ]
καὶ πρεσβε[υ]-
τὴν ἔνδοξο[ν]
καὶ ἀρχιερέα,
εὐεργέτην
τῆς πατρίδος

Dated by ed.pr. (cf. the commentary on the 'twin-inscription' for Tiberius Claudius Zotikos Boas set up by the ἐργασία τῶν ἐριοπλυτῶν: *Altertümer von Hierapolis* 40 [Ritti 181-184 no. 44]); it is not clear why Tib. Cl. Zotikos has been honored twice, and by two guilds of textile-workers || 2-3. for the ἐργασία τῶν πορφ[υραβάφων] cf. *SEG* XLV 1747; for a προεδρία τῶν πορφυραβάφων in Hierapolis cf. *SEG* XLVI 1656; LIV 1323 || 6-14. the honorand was πρῶτος στρατηγός (LL. 6-7), ἀγωνοθέτης (LL. 9-10), secretary of the temples of Asia (LL. 10-12), ambassador (L. 13) and priest of the emperor's cult (L. 15); from all this emerges his benevolence for his πατρίς for which he was honored as εὐεργέτης τῆς πατρίδος (LL. 16-17) || 4-5. the four elements of the name of the honorand are separated by S-marks.

1500. Hierapolis. Dedication to Apollo Archegetes and the emperor, 2nd cent. A.D. Two identical marble altars inscribed with the same text. Each text is framed by a wreath (of laurel?). Ed.pr. T.Ritti, *op.cit.* (our lemma no. 1499) 88-89 no. 14 (ph.; Turkish translation).

Ἀπόλλωνι Ἀρχηγέτηι καὶ τῶι κυρίωι Αὐτοκράτορι ❦

Date: 2nd cent. A.D.; probably second half (on the basis of the form of the *omega* and use of the term κύριος for the emperor), ed.pr.; the use of the *iota adscriptum* is a deliberate imitation of archaic Greek and attests the erudition of the person who commissioned the inscription, ed.pr.

1501-1505. Hierapolis (Pamukkale). Epitaphs, Imperial period. Ed.pr. T.Ritti, *op.cit.* (our lemma no. 1499) 48-54 nos. 1-3, 56-59 no. 5, and 139-141 no. 30 (ph.; Turkish translation).

1501: 48-51 no. 1. **Epitaph of Marcus Aurelius Ammianos, end of the 2nd/first half of the 3rd cent. A.D.** Marble sarcophagus, inscription on the lid; mentioned in *SEG* XLVI 1671. For the second inscription, on the long side, see our lemma no. 1502.

Ἡ σορὸς
καὶ ἡ καμ-
άρα Μάρ(κου) Αὐρη(λίου)
Ἀμμιανοῦ Μενανδριανοῦ, ἐν ῇ κηδευθήσετε αὐτὸς ὁ Ἀμμιανὸς καὶ ἡ γυνὴ αὐτοῦ
[[---------]] καὶ τὰ τέκνα αὐτῶν· ἑτέρῳ δὲ οὐδενὶ ἔξεστι κηδευθῆνε, εἰ δὲ μή,
ὁ ὑπεναντίον τι πυήσας τοῦ προγεγραμμένου δώσι τῷ ἱερωτάτῳ ταμίῳ ✳ ΑΦ΄·
καταλείπω δὲ καὶ τοῖς προγεγραμένο<ι>ς τῆς ἐργασίας τῶν λινωτῶν στε-
φανωτικο<ῦ> ὀνόματι ✳ ΣΝ΄ πρὸς τὸ ἀπονέμεσθε ἑκάστῳ ὀνόματι ✳ Α΄, ὃ δοθήσε-

ται μηνὶ ὀγδόου δεκάτῃ ἀπιόντος· εἰ δὲ μὴ δώσουν τῇ ὁρισμένῃ
ἡμέρᾳ τὸ κατα-
λιφθὲν στεφανωτικόν, τοῦτο διπλο[ῦν ἀ]ποδώσου[ν] τοῖς φιλόπλοις

Dated after the names and letter forms, ed.pr. ‖ 5. initio, the wife's name was erased for an unknown reason (because of separation?), ed.pr. ‖ 7. an ἐργασία τῶν λινωτῶν is attested elsewhere in Asia Minor, cf. esp. *SEG* XLV 1747 for further references ‖ 10. φιλόπλοι are known from other cities as [cf. Robert, *Gladiateurs* 25-27; *I.Ephesos* 2905, 3055, 3070; *SEG* LI 2246 (Ephesos or Smyrna), *TAM* III 400 (Termessos), Scheibelreiter], while for Hierapolis this represents our first evidence, ed.pr.

1502: 52 no. 2. **Epitaph of Acholios Ammianos Molybas, 4th cent. A.D. (or later).** Marble sarcophagus, inscription on a long side above a garland relief. For an earlier inscription on the lid of the sarcophagus see our lemma no. 1501.

Ἡ σορὸς ἡ μαρμάρεινος
σὺν τῇ προσκιμένῃ σορῷ
κὲ ἡ καμάρα ἡ ἐπικειμένη Ἀχολίου Ἀμμιανοῦ
4 κῆς διαδοχ- Μολυβᾶ ἐκ προγονει-
ῆς

3. Ἀχόλιος is a common name in late antiquity; the *nomen gentile* Ἀμμιανός documents his legal inheritance of the burial place from Marcus Aurelius Ammianos Menandrianos, ed.pr., cf. our lemma no. 1501 ‖ 4-5. the lines should be read as Μολυβᾶ, ἐκ προγονεικῆς διαδοχῆς; the *cognomen* Μολυβᾶς derives from the occupational title of 'lead-worker', ed.pr.

1503: 53/54 no. 3. **Epitaph of Aelia Glykonis, 2nd/3rd cent. A.D.** Travertine sarcophagus, inscription within a large frame.

Ἡ σορὸς Αἰλίας Γλυκωνίδος, ἐν ᾗ κεκήδευται
Ἰουλία, ἡ μήτηρ τῆς Γλυκωνίδος· οὐκ ἐξέσται δὲ ἑτέρῳ
ἐν ταύτῃ τῇ σορῷ κηδευθῆναι ἢ μόνῃ τῇ Γλυκωνίδι
4 καὶ τῷ υἱῷ αὐτῆς Ποπλίῳ Αἰλίῳ Διοδώρῳ·
εἰ δέ τ[ις] παρὰ τὰ προγεγραμμένα ἕτερόν τι ποιήσι, ἀποτείσει
τῷ φίσκῳ * Φʹ καὶ τῷ ἐκδικήσαντι * Ρʹ· τούτου
ἀν<τί>γραφον
8 vacat ἀπετέθη ἰς τὰ ἀρχεῖα vacat

Dated on the basis of the letter forms ‖ 8. letters separated from each other by one or two dots, ed. pr.

1504: 56-59 no. 5. **Epitaph of P. Aelius Apollinarios Makedon and funerary imprecation, second half of the 2nd cent. A.D.** Tomb house no. 14. Inscription on two blocks above the entrance.

Π(όπλιος) Αἴλιος, Π(οπλίου) Αἰλίου Ἀπολλιναρίου Ἰουλιανοῦ υἱός, Σεργίᾳ, Ἀπολλινάρις Μακεδὼν
2 τὸν περίβολον τοῦ ἡρῴου καὶ τὸν βωμὸν κατεσκεύασεν, ἐν ᾧ κηδευθήσονται οἷς ἂν αὐτὸς συνχωρήσῃ, ἕτερος δὲ οὐδείς,
ὁμοίως ἐπέθηκε τῷ βωμῷ σορὸν Θιουντηνήν, ἐν ᾗ κηδευθήσεται αὐτὸς καὶ εἴ τινι ἑτέρῳ αὐτὸς συνχωρήσῃ δι' ἐνγράφου, ἑτέ-
4 ρῳ δὲ οὐδενὶ ἐξέσται κηδευθῆναι, εἰ δὲ μή, ὁ κηδεύσας ἀποτείσει προστείμο[ν] τῷ φίσκῳ * δισχείλια πεντακόσια καὶ τῇ Ἱεραπολειτῶν βουλῇ ἄλλο τοσοῦτον καὶ τῷ ἐκδικήσαντι * δισχείλια πεντακόσια, ἐξουσίαν ἔχοντος παντὸς τοῦ βουλομένου
6 ἐκδικεῖν· ὁμοίως οὐδενὶ ἐξέσται ἐπιθεῖναι ἐπὶ τὸν βωμὸν ἑτέραν σορόν, ἐκτὸς εἰ μή, ζῶντοςω {τοῦτος} τοῦ Ἀπολλιναρίου, κατὰ συνχώρησιν τοῦ ἐπιθεῖναι ἐξουσίαν λάβῃ· μετὰ δὲ τὴν τελευ τὴν αὐτοῦ τὸ σύνολον οὐδενὶ ἐξέσται ἐπιθεῖναι ἑτέραν σορὸν ἐπὶ
8 τὸν βωμόν· οὐκ ἐξέσται δὲ οὐδενὶ ἔμπροσθεν τοῦ βωμοῦ κατασκευάζειν τι ὃ ἐπισκοτήσει τῷ βωμῷ ἢ τῇ ἐπικειμένῃ κατὰ αὐτοῦ σορῷ, [εἰ] δὲ μή, καὶ ὑπὲρ τούτου ἀποτίσει τῇ γερουσίᾳ προστίμου * πεντακισχείλια· ὅστις ὑπεναντίον τι ποιήσει τοῖς προγεγραμμένοις ἔστω μὲν
10 ὑπεύθυνος τοῖς προστίμοις, καὶ μήτε τέκνων [μ]ήτε β[ίο]υ ὄνησις εἴη, μήτε γῆ βατή, μήτε θάλασσα πλωτή, ἀλλὰ ἄτεκνος καὶ ἄβιος καὶ πηρὸς τ[ραύ]ματι παντὶ ἀποθάνοι καὶ μετὰ θάνατον [..]Ο[..]ΑΙ τοὺς ὑποχθονίους θεοὺς τιμωροὺς καὶ κεχολωμένους ὅ τε κελεύσας κατασκευ-
12 άσαι καὶ ὁ ἐργασάμενος· αἱ δὲ [- - - - - - - - -]αι καὶ τοῖς μὴ ἐκδικήσασιν περὶ τούτων· τούτου ἀντίγραφον ἀπετέθη εἰς ἀρχεῖον

Date on the basis of the names of the buried couple and letter forms, ed.pr. ‖ [12. the curse is also addressed against those who do not vindicate the violation of the grave; for this broad concept of guilt cf. *TAM* V.3.1539 = *LSAM* 20, Chaniotis.]

1505: 139-141 no. 30. **Epitaph of M. Aur. Andronikos Apphianos on the façade of the tomb house of C. Memmius Herakleides, before the middle of the 3rd cent. A.D.** Three inscriptions on a rectangular tomb building that resembles an altar: (A) on two adjoining blocks below the entablature on the southern façade. (Traces of another inscription to tis right: - - - TAKAI); (B) on a fragment of a marble sarcophagus with garland found near the tomb.

A Ἡ σορὸς ἡ Συνναδικὴ ζωδιακὴ μόνη Μ(άρκου) Αὐρ(ηλίου) Ἀνδρονίκου Ἀπφιανοῦ,
ἐν ᾗ κεκήδευται ἡ γυνὴ αὐτοῦ Αἰλ(ία) Δουκηνία Ἀπολλωνὶς Δαμιανή,
κηδευθήσεται δὲ καὶ αὐτὸς ὁ Ἀνδρόνικος· ἑτέρῳ δὲ οὐδενὶ ἐ[ξέστ]αι
κηδ[εῦσαί] τινα ἐν αὐτῇ, εἰ δέ μή, ὁ ὑπεναντίον ποιήσας ἀποδώ-
σει [τῷ ἱ]ερωτάτῳ ταμείῳ ✕ ΒΦʹ καὶ τῇ σεμνοτάτῃ γερουσίᾳ ἄλλο τοσοῦτο π[ρόστειμον],
ἥτις σορὸς ἐπίκειται τῷ βωμῷ κατὰ τὸ δοθὲν συνχώρημα ὑπὸ Γ(αΐου) Μεμμ[ίου]
Ἡρακλείδου Βάλβου

B [- - - - - - - - - - - - - - - - - Ἀνδρο]νίκου Ἀπολλωνίου Ἀπφ[ιανοῦ]

Date: after 212 A.D. (L. 1 Αὐρ.), but before the middle of the 3rd cent. A.D. (letter forms), ed.pr. || **A** 1. Συνναδική: Συνναδικὸν μάρμαρον is another term for marble from Dokimeion || **B.** Andronikos Apollonios Apphianos could be the son of Marcus Aurelius Andronikos Apphianos, in which case his second name must be a metronymic, ed.pr.

1506. Hierapolis. Jews. P.A.Harland, *JJS* 57 (2006) 222-244, discusses *SEG* XLVI 1656 (second half of the 2nd cent.-3rd cent. A.D.) within the context of a general study of the position of the Jews in Hierapolis: tension between a specific Jewish identity (Ἰουδαῖος, λαός, συναγωγή, κατοικία) and integration of Jews into Hierapolitan society. In 1656 these terms are absent; instead there is a reference to two Jewish festivals (L. 7 ἑορτὴ τῶν ἀζύμων; L. 11 ἑορτὴ τῆς Πεντηκοστῆς) and one pagan festival (L. 10 ἑορτὴ τῶν Καλανδῶν). During those festivals two professional organizations (πορφυραβάφοι; ἀκαιροδαπισταί) carry out funerary ceremonies. Conclusion: Glykon and his family were Jews, not theosebeis, who were well-integrated into city life; the associations have both Jewish and non-Jewish members.

1507. Hierapolis. Jewish inscriptions. See our lemma no. 2137 sub (1).

1508. Kadoi. Epitaph of the soldier Theophilos, Imperial period. Stele (upper part missing) with relief showing a soldier with dagger standing frontally between pilasters; inscription below the relief. Found at Gediz (ancient Kadoi), now in the museum at Kütahya. Mentioned by T.Drew-Bear, *AST* 23.2 (2006) 37 (ph.; Turkish translation).

Ποπλᾶς κ̣ὲ̣ Ἀρ.......... οἱ γο-
νεῖς vv κ̣ὲ̣ Ὀν̣ή̣σιμος ὁ ἀδελ-
φὸς αὐτοῦ vv Θεοφίλῳ vv?
γλυκυτάτῳ μ̣ν̣ή̣μ̣η̣ς̣ (?) χάριν

[1. D.-B. reads 'Aristes', which I cannot read from the photo || 4. μ̣ν̣ή̣μ̣η̣ς̣ is very uncertain, Corsten.]

1509. Kotiaion. Epitaph of the gladiator Hapleros, Imperial period. Funerary altar with large upper element, inscription on the front face; in the museum at Kütahya. Mentioned by T. Drew-Bear, *AST* 23.2 (2006) 36/37 (ph.; Turkish paraphrase).

Π̣ρ̣ο̣β̣ο̣κ̣ά̣|τωρ Ἀ̣πλέ|ρως | ν(ικῶν) γʹ [..]ΚΙ̣Γ

[4-5. Text according to D.-B.'s paraphrase; however, the photo appears to support the reading π̣(άλου) γʹ, ν̣ι̣κ̣(ῶν) || ιγʹ, Corsten.]

1510. Laodikeia on the Lykos. List of female names, late Hellenistic period. Marble slab (originally a stele?), re-cut as a grave marker (Islamic?); found in a cemetery in Ilbadı, a city quarter of Denizli, about 4 km from the site of Laodikeia. Edd.pr. P.Ö.Aytaçlar, E.Akıncı, *EA* 39 (2006) 112-116 (ph.; English translation).

- - - - - - - - - - - - - - - - -
[- ca. 9 - Ἀ]σ̣κληπι̣[- - -],
[- ca. 8 - -] Ἀκρατή̣τ[ου],
[4-5]άνθη Βίωνος,
[4-5]ι̣στῶ Νεοπτολέμ[ου],
[2-3]έ̣λ̣ειᾳ Διονυσίου,
[Μ]η̣ν̣οδώρα Λυσίππου,
Μ̣υρτὼ Φιλίσκου,
Μ̣εγαρίστη Βαλάκρου,
[?Κ]αλλίνη Δημητρίου,
[Λ]αμπρὶς Διφίλου,
Μητροφίλα Διονυσίου,
Μηνιὰς Ἀδράστου,
Νίκαια Ποσειδωνίου,
Δημητρία Ποσειδωνίου̣,
[?Σ]ωκράτιον Λυσίου,
[.]μ̣μας Σίμου,
Νικόπολις Ἀττάλου,
Αναυσα? Μενάνδρου,
Νικόπολις Ἀττάλου,
Ἄρχυλλα Μάχωνος,
Ἄμμιλα Πρωτέου,
Εὐγένεια Μητροδώρο[υ],
Ἀθηναῒς Ἀπολλωνίδ[ου],
Νυμφὼ Ξενοστρά̣το[υ],
Ἀρτεμισία Ἀνδρο̣μέ̣[νου?],
Ἄ̣ρτεμις Μενάνδρο[υ],
Δειναρχὶς Δεινάρχο[υ],
Αβας Πολεμαίου,
Λαοδίκη Ἑρμολάου̣,
Δημητρία Ἱππάρχ[ου]
Λυκίου δὲ γυνὴ
τοῦ Μηνοφίλου,
Ἀπολλωνία Μαιανδρ[ίου]
γυνὴ δὲ Ἀπολλωνίο[υ]
τοῦ Μενάνδρου,
Μελίτιον
Ἀρτεμιδώρο̣[υ]
γυνὴ δὲ
Κρατέρου το[ῦ]
Παμμένο[υ],
Μύρτιον
Κότυος
γυνὴ δὲ
Μιλήτου τοῦ
Λαχάρου,
[Ἀρ]τεμισία Θρα-
[σέ]ου γυνὴ [δὲ]
[- - - -]Ο̣Υ̣[- - - -]
- - - - - - - - - - - -

The nature of the list is not known; LL. 1-29 contain women's names only; from L. 30 onward, which - given the careless script - is a later addition, the names of their husbands are added; the names are of different origin (Greek,

Macedonian, Thracian, local), edd.pr. || 2. for Ἀκράτητος see *LGPN* I, III.A, and III.B s.v., edd.pr. || 3. [Χρυσ]άνθη, [Ἡροσ]άνθη, [Ἐρυμ]άνθη, [Χαρι]άνθη etc., edd.pr. || 4. [Κρατ]ιστώ, [Παλα]ιστώ, [Φειδ]ιστώ, [Καλλ]ιστώ, [Στρατ]ιστώ etc., edd.pr. || 5. [Εὐτ]έλεια, [Ἀτ]έλεια, [Ἀνθ]έλεια, [Ἀφ]έλεια etc., edd.pr. || 8. for the name Βάλακρος (or Βάλαγρος) cf. *Amyzon* p. 233 and A. Tataki, *Macedonians Abroad* (*Meletemata* 26; Athens 1998) 277-280, edd.pr. || 9. for Καλλίνη see W.Pape, G.E.Benseler, *Wörterbuch* (see our lemma no. 1422) s.v., edd.pr. || 10. for the name Λαμπρίς see *LGPN* III.B s.v., edd.pr. [now also two examples from Ilion in *LGPN* V.A s.v., Corsten] || 12. for the local name Μηνιάς see Zgusta, *KP* 313 § 910; Ἄδραστος is frequent in the Carian-Phrygian borderland, cf. *Laodicée du Lycos* 299-301, edd.pr. [now also 15 examples in *LGPN* V.A, Corsten] || 15. [?Σ]ωκράτιον or [?Φ]ωκράτιον, both unattested, edd.pr. || 16. perhaps Ἀμμάς (*IGR* IV 1575) or Ιμμας (Zgusta, *KP* 197 § 466-9); for a Σῖμος in Laodikeia see *I.Laodikeia am Lykos* 5 LL. 10 and 16, edd.pr. || 17 and 19. two different women? The name Νικόπολις also in *SEG* XXXV 1395 from Laodikeia, edd.pr. || 18. a name Αναυσα is unknown, and there may not be enough space for [B]άναυσα; perhaps for Ἄνασσα (*I.Ephesos* 1622)?, edd.pr. || 20. Ἀρχυλλα seems new, edd.pr. || 21. Ἄμμιλα = Ἄμιλλα = Hamilla, edd.pr. || 27. for Δειναρχίς cf. *MAMA* VII 314, edd.pr. || 28. Αβας, male and female name, is frequent in Asia Minor; cf. Zgusta, *KP* 43/44 § 1-2 and 1-3; Robert, *Noms* 505; W.Blümel, *EA* 20 (1992) 9, edd.pr. || 29. another Ἑρμόλαος in a roughly contemporary inscription from Laodikeia (*I.Laodikia am Lykos* 99), edd.pr. || 45. Λαχάρης also in a 3rd cent. B.C. inscription from Laodikeia (*I.Laodikeia am Lykos* 1 LL. 7/8 and 27), edd.pr.

1511. Laodikeia on the Lykos. Dedication of the stadion amphitheatron, 79 A.D. *I.Laodikeia am Lykos* 15. T.Corsten, *EA* 39 (2006) 129/130, points out that, according to several reliable copies from the 17th through the 19th century, in L. 2 νεώτερος is to be inserted after Νεικόστρατος Λυκίου τοῦ Νεικοστράτου.

1512. Mahmuthisar (Tyriaion). Letters of Eumenes II to Tyriaion, 187-159 B.C. *I.Sultan Dağı* I 393 (*SEG* XLVII 1745). J.Couvenhes, A.Heller in J.Couvenhes, B.Legras (edd.), *Transferts culturels et politique dans le monde hellénistique* (Paris 2006) 28-30 and 51/52, offer brief comments on the 'poliadisation' of Tyriaion and give a French translation.

1513-1665. Nakoleia (Seyitgazi, area of: Beygir Tokadı, Yazıdere). Dedications to Zeus, 3rd/4th cent. A.D. N.E.Akyürek Şahin, *Yazıdere (Seyitgazi). Zeus Kutsal Alani ve Adak Yazıtları* (Istanbul 2006) presents a catalogue of 230 stelae, 22 smaller architectural fragments - mostly inedita - and 11 coins from a now destroyed rural sanctuary of Zeus; now in the museum of Seyitgazi (ph.; Turkish translation). The study includes 21 other inscriptions in the museum's collection, see our lemmata nos. 1666-1686. For dedications to Zeus Bronton from the sanctuary that are not published in the volume see N.E.Akyürek Şahin, *Arkeoloji ve Sanat* 122 (2006) 89-124 (to be presented in *SEG* LVII).

1513: 25 cat.no. 1. **Dedication of Asklepios to Zeus Limnenos.** Shelly limestone stele with triangular pediment and three akroteria; inscription on the shaft.

Ἀσκληπ|ιὸς Διὶ Λι|μνηνῷ εὐχ|| v ήν v

1-2. Ἀσκληπιός: personal name, frequent in the region of Dorylaion and Nakoleia, ed.pr., who refers to *MAMA* V 35 and T.Drew-Bear, *Nouvelles Inscriptions de Phrygie* (Zutphen 1978) 42 no. 9.

1514: 26 cat.no. 2. **Dedication of Dionysios to Zeus Limnenos.** Marble stele with triangular pediment, its three akroteria now missing; inscription on the shaft. Διονύσι|ος ὑπὲρ | βοῶν Δι|ὶ Λιμν|ηνῷ εὐ|| v χήν v

1515: 26 cat.no. 3. **Dedication of Damas to Zeus Limnenos.** Marble stele with triangular pediment; all three akroteria, the lower part of the shaft and the base broken off; inscription on the shaft. Δαμᾶς | περὶ τῶν | ἰδίων Διὶ | Λιμνηνῷ | εὐχήν v

1. Δαμᾶς and derivations such as Δαμασι-, Δαμο- are frequent in Asia Minor, see Zgusta, *KP* 142 § 250, and *Phrygian Votive Steles* 383; for names in -ᾶς cf. Robert, *Noms* 148, 272; *MAMA* IX p. LXII, ed.pr.

1516: 27 cat.no. 4. **Dedication of Asklepiadoros to Zeus Limnenos.** Shelly limestone stele with triangular pediment, in its center a *patera*; of the original three akroteria, the leftmost preserved; LL. 1-4 on the shaft, LL. 5-6 on the base.

Ἀσκληπι|άδωρος | Ἀσκληπι|αδώρου | [Δι]ὶ Λιμνην||[ῷ ε]ὐχήν

1-4. Ἀσκληπιάδωρος instead of Ἀσκληπιόδωρος, ed.pr.

1517: 28 cat.no. 5. **Dedication of Karikos to Zeus Limnenos.** Shelly limestone stele with triangular pediment, in its center a *patera*; all three akroteria broken off; LL. 1-6 on the shaft, L. 7 on the base.

	Καρικὸς	[π]ὲ[ρ] βοῶν [Δ]-
	[Ἀ]λεξά[ν]-	ιὶ Λιμνηνῷ
	δρου Ἀσ-	vac. εὐχή[ν]
4	[τ]υνο[ς] ὑ-	

1. Καρικός and the feminine Καρική are common in Phrygia during the Imperial period; originally Greek names (Zgusta, *KP* 215 § 534) or indigenous Phrygian names (*Phrygian Votive Steles* 386, 394); cf. also J. and L.Robert, *BE* (1968) no. 535, ed.pr. || 3-4. Ἀσ[τ]υνο[ς] or Ἀσ[τ]ηνο[ς]: probably an ethnicon deriving from a placename in the territory of Nakoleia, ed.pr. [cf. our lemma no. 1570].

1518: 28/29 cat.no. 6. **Dedication of Aurelius Karikos to Zeus Limnenos.** Shelly limestone stele with triangular pediment, in its center a *patera*; the leftmost of the original three akroteria broken off; inscription on the shaft.

Αὐρ. Καρικὸς Δόμνης ὑπερὶ β[οῶν] | Δὶ Λιμνην[ῷ] | [ε]ὐχήν v

2-3. The filiation after the mother's name (Δόμνα) points to Karikos' extramarital birth, ed.pr. || 3. ὑπερί = ὑπέρ, ed.pr. || 4. the dative Δί instead of Διί is often found in the region.

1519: 29/30 cat.no. 7. **Dedication of Aurelius Demas to Zeus Limnenos.** Shelly limestone stele with triangular pediment, in its center a reel-like motif; of the original three akroteria, the rightmost preserved; high base; LL. 1-5 on the shaft, LL. 6-8 on the base.

Αὐρ. Δημᾶ-
ς Εὐτύχου
Οὐεβροκω-
μήτης περὶ
σωτηρίας
ἰδίων πάντω-
ν Δὶ Λιμνηνῷ
εὐχήν vacat

1-2. For Δημᾶς cf. Zgusta, *KP* 345 § 1008 note 10 and our lemma no. 1526, ed.pr. || 3-4. Οὐεβροκωμήτης is an ethnicon deriving from Οὐεβροκώμη, a place not yet identified, but probably in the territory of Nakoleia, cf. our lemma no. 1576 (for the female form Οὐεβροκ[ωμή]τισσα, see W.M.Ramsay, *JHS* 5 [1884] 260 no. 12, who erroneously assumed a village named Οὐεκροκώμη); ed.pr. cites a dedication to Zeus Ouebros (our lemma no. 1668) and one to Zeus Ouebrenos (our lemma no. 1667) || 4. iota inscribed beneath Rho, lapis || 7. for Δί cf. our lemma no. 1518, ed.pr.

1520: 30 cat.no. 8. **Dedication of Menandros to Zeus Limnenos.** Shelly limestone stele with triangular pediment, in its center a *patera*; the rightmost of the origianl three akroteria broken off, the middle one slightly damaged; the lower part of the shaft and the base are missing; inscription on the shaft.

Μένανδρο-
`ς´
Μά<ρ>κου ὑπ-
ὲρ βοῶν Δ-
ιὶ Λιμνην[ῷ]
[ε]ὐχήν

1-2. Sigma inscribed between LL. 1 and 2.

1521: 30/31 cat.no. 9. **Dedication of Sosibios and Eia to Zeus Limnenos.** Grey marble stele, broken in two, with triangular pediment, in its center an omphalos bowl; the three original akroteria and the left part of the base broken off; inscription on the shaft.

Σωσίβιος
[. . .]IIHN-
[. .]OY <κε?> Εἰα ὑπ-
<ὲ>ρ [τ]ῶν ἰδίων
Διὶ Λιμναίῳ
v εὐχή(ς) v

2-3. [. . . .]IIHN[. .]OY: patronymic, ed.pr. || 5. Διὶ Λιμναίῳ: the only reported instance of this spelling of the epithet of Zeus Limnenos, ed.pr. || 6. εὐχή(ς): ς replaced by a v, ed.pr.

1522: 31 cat.no. 10. **Dedication of Karikos to Zeus Limnenos.** Fragment of a shelly limestone stele with triangular pediment. Right part of pediment, lower part of shaft and base broken off. Inscription on the shaft

Καρικὸ[ς] | Ἀγα v [θᾶ] | Διὶ Λι[μ]|ν[ηνῷ εὐ]|[χήν]

1. For Καρικό[ς] cf. our lemma no. 1517, ed.pr. || 2. Ἀγα[θᾶ]: Agathas or Agathias, ed.pr.

1523: 32 cat.no. 11. **Dedication of Cornelius Nikephoros to Zeus Limnenos.** Marble stele, pediment broken off. The right edge of the shaft and left part of the base slightly damaged. On the upper part of the shaft a relief of an eagle on a platform; LL. 1-5 on the shaft, LL. 6/7 on the base.

Κορνήλι o[ς]
eagle
ς
Νεικηφόρο-
Ἀττικοῦ πε-
ρὶ ἑαυτοῦ κε
τῶν ἰδίων Δι-
ὶ
Λιμνηνῷ εὐ-
vac χήν vac.

1-2. The dedicant has two names, cf. our lemma no. 1525, ed.pr. [however, in contrast to the man in our lemma no. 1525 with a rare double name, 'Kornelios Nikephoros' simply follows the Roman naming system and is not unusual, Corsten] || 2. Νεικηφόρος = Νικηφόρος; Σ inscribed above Ρ, ed.pr.

1524: 32/33 cat.no. 12. **Dedication of Stephanos to Zeus Limnenos.** Shelly limestone stele with base worked in one piece, pediment missing; inscription on the shaft.

Ἰστέφαν-
ος Παπίου
ὑπὲρ βοῶ-
ν Διὶ Λιμν-
ηνῷ εὐχ- v
v ήν vac.

1-2. Ἰστέφανος = Στέφανος; the prothetic iota is often found in Phrygia and its neighboring regions, cf. A.Wilhelm, *Akademieschriften zur griechischen Inschriftenkunde* II (1895-1951) (Leipzig 1974) 346/347; Brixhe, *Essai*[2] 115; J. and L.Robert, *BE* (1973) no. 82; *SEG* XXXVII 1078, XLI 1217; T.Drew-Bear, *GRBS* 17 (1976) 253; E.Gibson, *ZPE* 28 (1974) 30; *MAMA* X 20, 169 b 9, 186;

Merkelbach-Stauber, *SGO* II 09/04/09, ed.pr. ‖ 2. for Παπιας cf. Zgusta, *KP* 409/410 § 1199-5; 410-412 § 1199-7, and especially *Phrygian Votive Steles* 389, ed.pr.

1525: 33 cat.no. 13. **Dedication of Hermes Apas to Zeus Limnenos.** Shelly limestone stele, pediment broken off; inscription on the shaft, incised between guidelines.

Ἑρμῆς Α-
π̣ας Διὶ Λ[ι]-
μνην̣ῷ
ε̣ὐχή(ν)

1-2. For Απ̣ας cf. Zgusta, *KP* 70 § 66-1; Α[π]|π̣ας is also possible, see our lemma no. 1565 and *Phrygian Votive Steles* 382; the dedicant has two names, ed.pr. ‖ 4. N retrograde, ed.pr.

1526: 34 cat.no. 14. **Dedication of Dema to Zeus Limnenos.** Shelly limestone stele with high base; pediment, left upper part of the shaft and right part of the base broken off. On the shaft a bas-relief of a kantharos, below it LL. 1-2, LL. 3-7 on the base.

Δημα Κ-
αρικοῦ
περὶ τῶ̣ν̣ [ἰδ]-
ίων π[άντων]
σωτ[ηρίας Διὶ]
Λιμ̣[νηνῷ εὐχή]-
ν

1. Δημα: male or female name; for Δημᾶς cf. our lemma no. 1519; *I.Iznik* 1092; *MAMA* X 373, ed.pr. ‖ 1-2. for Καρικός cf. our lemma no. 1517, ed.pr.

1527: 34/35 cat.no. 15. **Dedication of Do[-] to Zeus Limnenos.** Marble stele; pediment and upper part of the shaft broken off; LL. 1-6 on the shaft, LL. 7-8 on the base.

------?
Δο[-----]-
τας Ἀθ[..μ]-
ισθωτοῦ ὑ̣[π]-
ὲρ δεσποτ̣[ῶ]-
ν κε τῶν ἰδίων̣
πάντων Διὶ
ΝΜΗΝΝΩ (sic) εὐ-
vac. χήν vac.

1-2. Δο[-----]τας: male name, ed.pr. ‖ 2. Αθ[. .]: as there is space for only two more letters in the father's name; probably Αθης (cf. *TAM* V.1.705) ‖ 2-3. [μ]ισθωτοῦ: day-laborer; on the evidence of LL. 3-5 ὑ̣[π]ὲρ δεσποτ̣[ῶ]ν, the dedicator of the stele may have been a slave [rather a tenant, Corsten]; for μισθωτής cf. *MAMA* V 219; C.H.E. Haspels, *The Highlands of Phrygia. Sites and Monuments* (Princeton 1971) 308/309 no. 31; S.Mitchell, *Anatolia* (Oxford 1993) I 164, ed.pr. ‖ 3-5. ὑ̣[π]ὲρ δεσποτ̣[ῶ]ν: their identity unknown, ed.pr. ‖ 6-7. Διὶ ΝΜΗΝΝΩ for Λιμνηνῷ: the misspelling of the epithet might indicate that the mason was illiterate, ed.pr.

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1528: 35 cat.no. 16. **Dedication of Antiochos to Zeus Limnenos.** Shelly limestone stele, pediment missing. The shaft is broken diagonally from top right to bottom left; LL. 1-6 on the shaft, LL. 7/8 on the base.

['Αντ]ίοχ-
[ος Κ?]απιτί̣-
[ο]υ? Σικκου-
δ̣ηνὸς ὑπ-
ὲρ τῶν ἰδ-
ίων πάντ-
ω̣ν Διὶ Λιμ̣υ̣-
ηνῷ εὐχήν

1-2. [Ἀντ]ίοχ[ος] or [Ἀντ]ιοχ[εύς], ed.pr. ‖ 2-3. [Κ?]απιτί̣[ο]υ?; [Π]απιτί[ο]υ is also possible, ed.pr. ‖ 3-4. Σικκουδ̣ηνός: ethnicon, attested in other inscriptions from the sanctuary; its location, presumably in the territory of Nakoleia, is unknown, ed.pr.

1529: 36 cat.no. 17. **Dedication to Zeus Limnenos.** Marble stele with high base; pediment and upper part of the shaft broken off; the last four lines of the inscription preserved on the shaft.

[ὑπὲρ τῶν κ]-
[αρ]π̣ῶν κε β̣-
ο̣ῶν Διὶ v
Λιμ̣ν̣η̣νῷ
ε̣ὐχή̣ν̣ v

0-1. ὑπέρ or περί; [καρ]π̣ῶν or [ἰδ]ί̣ων, ed.pr. ‖ 4. middle hasta of the epsilon omitted, ed.pr.

1530: 36 cat.no. 18. **Dedication of Felix to Zeus Limnenos.** Shelly limestone stele, pediment and right part of the base broken off; inscription on the shaft, the letterforms resemble graffiti. Φῆ̣λιξ | Διὶ Λι|μνη|νῷ ε|ὐχή̣ν̣ v

1531: 37 cat.no. 19. **Dedication of Aurelius Lamyros to Zeus Limnenos.** Fragment of the shaft fragment of a marble stele; inscribed between guidelines.

Αὐρ. Λάμ|υ̣ρος Διὶ | Λ̣ι̣μ̣ν̣η̣ν|[ῷ ε]ὐ̣χ̣|[ήν]

1-2. Λάμυρος also in our lemma no. 1574 [attested also in Bithynia: *I.Iznik* 1353; *I.Prusa* 1026, Corsten]; a Greek name (Zgusta, *KP* 267 § 791 and p. 690); but cf. Zgusta, *op.cit.*, and Robert, *Noms* 162, ed.pr.

1532: 37 cat.no. 20. **Dedication to Zeus Limnenos.** Fragment of the shaft of a marble stele; inscribed between guidelines.

[. .]Κ̣Α̣[. . . .]-
Π̣ΩΝ σω̣[τηρί]-
ας Διὶ Λιμ[ν]-
ηνῷ εὐ̣[χή̣ν]

0-1. Ed.pr. suggests [ὑπὲρ τῶν ἰδίω]ν κα[ὶ καρ]πῶν.

1533: 38 cat.no. 21. **Dedication to Zeus Limnenos.** Fragment of the shaft of a marble stele, broken on top, bottom and left side.

- - - - - - - -
[περὶ- - - - -]
[. . .]ΑΣ κε καρ-
πῶν σωτη-
ρίας Διὶ Λι-
μνηνῷ εὐ-
[χήν] vac.

0-3. Possibly [ὑπὲρ/περὶ τῆς | ἰδί]ας κε καρ|πῶν σωτη|ρίας, ed.pr.

1534: 38 cat.no. 22. **Dedication to Zeus Limnenos.** Fragment of shaft and stepped base of a marble stele, broken on all sides. LL. 1-3 on the shaft, LL. 4/5 on the base.

- - - - - - -
[- - - - - -]-
νος πε[ρὶ τ]-
ῶν ἰδίων
πάντων
[Διὶ Λι]μνηνῷ
[εὐχ]ήν vacat

1535: 38 cat.no. 23. **Dedication to Zeus Limnenos.** Fragment of shaft and stepped base of a marble stele, broken on all sides. LL. 1/2 on the shaft, LL. 3/4 on the base.

- - - - - - - - - -
[- - -]ου περὶ βο-
[ῶ]ν κε ἀνθρώπ-
ων σωτηρία[ς Διὶ]
[Λ]ιμνηνῷ εὐχ[ήν]

1536: 39 cat.no. 24. **Dedication to Zeus Limnenos.** Fragment of shaft and stepped base of a marble stele; LL. 1/2 on the shaft, LL. 3/4 on the base.

- - - - - -
[ὑπὲρ τῶν]
[ἰ]δίων πά-
ντων Διὶ
ν Λιμνη-
νῷ εὐχήν

1537: 39 cat.no. 25. **Dedication to Zeus Limnenos.** Three fragments of the shaft and base of a shelly limestone stele; LL. 1-4 on the shaft, LL. 5/6 on the base.

- - - - - - - -
[- - -]Υ.Σ.-
[- -ὑπὲ]ρ τῶν
[ἰδί]ων πά[ν]-
[των σ]ωτηρία-
[ς Διὶ Λι]μνη-
[νῷ εὐχ]ή⟨ν⟩

5. N retrograde || 6. eta instead of nu in εὐχήν, lapis.

1538: 40 cat.no. 26. **Dedication to Zeus Limnenos.** Fragment of shaft and stepped base of a marble stele, broken at top. LL. 1/2 on the shaft, LL. 3/4 on the base.

- - - - -
[- - - - τ?]-
ῶν ἰδίων
Διὶ Λιμνη-
νῷ εὐχήν

1. Only the lower parts of the letters are preserved || 0-2. ed.pr. suggests [ὑπὲρ τῆς σ]|ωτηρ[ί]ας [τ]|ῶν ἰδίων.

1539: 40 cat.no. 27. **Dedication to Zeus Limnenos.** Fragment of shaft and stepped base of a shelly limestone stele. L. 1 on the lower right part of the shaft, LL. 2-4 on the base. [ὑπὲρ τῶν ἰδίων | πάντων?] σωτη|ρίας Δὶ Λι|μνηνῷ εὐ|χήν vac.

2. For Δί see our lemma no. 1518.

1540: 40/41 cat.no. 28. **Dedication of [-]on Asklas to Zeus Limnenos.** Fragment of shaft and stepped base of a shell limestone stele, top of shaft and left edge of base broken off. LL. 1-4 on the shaft, LL. 5/6 on the base.

[- - - - - - - - -]-
ων Ἀσκλ-
ᾶς Σ[ι]κκου-
δηνὸς [Διὶ]
Λιμνηνῷ τὸ-
[ν β]ωμὸ[ν .]ΟΥ[. .]
[. .]ΑΠΥΟΣΗ

1-2. Ἀσκλᾶς: for names ending in –as cf. our lemma no. 1515; for the double name of the dedicator cf. our lemma no. 1523, ed.pr. || 2-3. for Σ[ι]κκουδηνός see our lemma no. 1528.

1541: 41 cat.no. 29. **Dedication to Zeus Limnenos.** Fragment of shaft and stepped base of a gray marble stele. LL. 1-3 on the shaft, L. 4 on the base.

[- - - -]ιος Ζωσί|μου Διὶ Λι|μνηνῷ v | εὐχήν vac.

1542: 41 cat.no. 30. **Dedication of Herm[-] to Zeus Limnenos.** Fragment of shaft and stepped base of a shelly limestone stele; inscription on the shaft.

[- - - -] | Ἑρμ[. . .] | Διὶ Λιμνη|νῷ εὐχήν

1. Ἑρμῆς, Ἑρμᾶς or Ἑρμαῖος, or perhaps the father's name in the genitive, ed.pr.

1845. Seleukeia-on-the-Tigris. Sealings, 304/303 (?)-155/154 B.C. *SEG* XLVI 1757; LIV 1577*. V.Messina, in C.Mora, P.Piacentini (edd.), *L'ufficio e il documento. I luoghi, i modi, gli strumenti dell'amministrazione in Egitto e nel Vicino Oriente antico* (Milan 2006) 417-430, discusses these sealings in the context of the building (the archive) in which they were found; brief comment on the inscriptions on 425.

PERSIS

1846. Naqš-i-Rustam (near Persepolis). Res Gestae Divi Saporis, before 272 (probably 260-262) A.D. *SEG* XIV 819; XX 324; LIV 1579*. *I.Estremo Oriente* 261; *Jenseits des Euphrat* 803. Ph.Huyse, in *La 'crise'* -- (cf. our lemma no. 1223) 308-329, dates the text ca. 262 A.D., rejects a comparison with Augustus' *Res Gestae* in favor of one with the Behistun-inscription of Darius I and argues that the engraver of the Greek version, probably originating in Mesopotamia, had a good command of the Greek language. Brief reflections on the relation between the three versions of the trilingual text ('la version grecque ... basée sur un modèle parthe' [319] and for king Shapur 'la version grecque était la moins importante' [321]) are followed by comment on the list of the contingents of Valerian's army.

X.Loriot, *ibid.* 329-344 focuses on the latter. In his view we have a list of ἔθνη = provinces, reflecting the composition of Valerian's army during the battle of Edessa. No. 7 in the list (Ἀμαστρίας) is possibly the equivalent of Latin Asturia. No. 9 ([--]ταν[ία]ς) should be Africa but none of the restorations proposed so far is satisfactory. No. 28 (Ἀσίας) in fact is Osrhoene (in view of Parthian 'snyws), well-known for its archers and cavalry-men. As to no. 27 (Λυδίας), it cannot denote a province. L. hesitatingly wonders whether we have a reference to Rhodes, possibly part of a provincia Insularum.

SYRIA

1847. Syria. Acculturation in the Roman Imperial period. We signalize two articles and a monograph on this subject in which inscriptions are adduced: 1) J.-B.Yon, 'La romanisation de Palmyre et des villes de l'Euphrate', *Annales (HSS)* 59 (2004) 133-169, reflects on the Romanization (or rather Hellenization) of Palmyra, Edessa, Dura-Europos and Zeugma under the impact of the Roman Empire: Greek rather than Roman culture prevails in spite of the presence of the Roman army. However, Hellenic culture remained restricted to an elite minority; local traditions were flourishing and the majority clung to local culture except when in contact with the Roman administration. Comment on the use of Palmyrene and/or Greek in Palmyra; focusing on the role of the Roman army in the 5th/6th cent. A.D., S.Janniard, 'Armée et acculturation dans l'Orient romain tardif: l'exemple des confins syro-mésopotamiens', *MEFRA* 118 (2006) 133-169, criticizes Yon's concept of 'Romanization' (c.q. Hellenization), preferring that of 'métissage' (cross-fertilization); J. adduces some inscriptions recording building activities initiated by Roman officials, especially in Bostra; 3) M.Sommer, *Roms orientalische Steppengrenze. Palmyra - Edessa - Dura-Europos - Hatra. Eine Kulturgeschichte von Pompeius bis zu Diokletian* (Stuttgart 2005), adduces many inscriptions (among numerous other sources), notably Greek/Aramaic bilingual texts in his chapter 'Palmyra und die Palmyrene' (139-225); discussion inter alia of the Palmyrene elite, institutions, cults, funerary practice, organisation of the caravan trade and social structures (patrons and clients). [For these subjects cf. the more extensive summaries in *SEG* LII 1576]. On the whole S. tends to the view that the old nomadic structures did not give way to Greek or Roman influence. Palmyra cannot be considered a 'cité grecque' (e.g. 173: 'die *polis* Palmyra mit ihrem institutionellen Kosmos, wie ihn uns die Inschriften und, ihnen folgend, Teile der französischsprachigen Forschung vermitteln, [ist] nichts als eine Chimäre (...), freilich eine äußerst suggestive'). Admittedly, there are adaptations, notably on the terminological level (Greek terms for what essentially remained Palmyrene concepts, such as συμποσιάρχης for marzeah, δικαιοδότης for [Phoenician] sufet), which, however, do not imply profound Hellenization or Romanization. Cf. also our lemma no. 1866 in fine and 1873.

1848. Syria (and Palaestina and Arabia). Boundary stones, 295-297 A.D. *SEG* LIII 1818* (see the references in the app.cr. initio). Underlining that with few and isolated exceptions similar boundary stones are absent in other Roman territories in the Levant, Z.U. Ma'oz, *SCI* 25 (2006) 105-119, questions the traditional view that the 41 delimitations of village territories of the Tetrarchic land surveyors from southern Syria-Phoenice (Hula Valley; 23 stones), northern Palaestina (northern Golan; six stones) and Arabia (Hauran; twelve stones) should be connected with Diocletian's tax reform of 297 A.D. (the earliest stones date to 295 A.D.). Except for six examples (three each around Damaskos and Hippos) all stones form clusters on a roughly straight strip around the provincial borders, 112 km long and 15 km across from the northern foot of Mt. Hauran to the eastern foot of the Mountains of Galilee; this area was a sparsely occupied fringe zone without regular cereal agriculture. M. argues that Diocletian, whose special interest in the region, which he visited in 290 A.D., is known from Talmudic sources (irrigation projects in Apamea and Emesa; trade fair at Tyre; meeting with Jewish leaders in Paneas), planned the cultivation of land and the foundation of new settlements around pre-existing centers all over this frontier territory. The four centers with unequivocal Greek names may have been the original settlements (Ἀγριππῖνα, Βερενίκη, Διονυσιάς, Μαξιμιανόπολις). From the 26 toponyms on record 15 are unattested otherwise; M. suggests that these settlements either did not survive after Diocletian (or the 4th/5th cent.) or were never actually founded. Discussion of Diocletian's land reform and building activities in general, and of his possible connection with Paneas (the boundary stone *SEG* XXXII 1499 testifies to the re-establishment of the temple estate by the emperor, probably by annexation of land; the palace in the town-center should be assigned to Diocletian rather than to Agrippa II). Sceptical P.-L.Gatier, *An.Ép.* (2006) [2009] no. 1559, who points out that M. does not account for similar stones from the Beqah, central Syria and the Antiochene.

Connecting the re-mapping of village boundaries with the tax reform, M.Hartal, in D.Urman, *Rafid on the Golan* -- (cf. our lemma no. 1874) 281-283 (cf. also id., *Land of the Iturae-*

ans -- [see *SEG* LV 1716] 421-427), offers a survey of the same corpus and examines an unpublished stone found in 'Esheh (ca. 2 km northwest of Rafid; = L.Di Segni, *Dated Greek Inscriptions from Palestine from the Roman and Byzantine Periods* [unpublished Ph.D. Diss. Hebrew University, Jerusalem 1997] no. 26 [See now Y.Ben-Efraim, S.Dar, *Jerusalem & Eretz-Israel* 4/5 (2007) 158/159 (in Hebrew; for an English summary and translation of the inscription see 9*/10*, Di Segni; we will cover this publication in *SEG* LVII]) for the light it might shed on the question to which province Rafid should be assigned. The stone is the only one in a series of ten which explicitly identifies Αἴλιος Στατοῦτος as a κηνσίτωρ; he was active in Syria-Phoenice. The stone records only one instead of the usual two villages ('Αγριππῖνα; 'Ραδάνο[υ?] is a later addition): if 'Αγριππῖνα is identified with Rafid, Rafid was in Syria-Phoenice; if 'Αγριππῖνα is 'Esheh, then Rafid may have belonged to Palaestina or to Arabia [the latter alternative seems less likely judging by the map in *Rafid on the Golan* -- 289, Di Segni].

1849. Syria (and Palaestina and Arabia). Mosaic inscriptions, early Byzantine period. G.Bowersock, *Mosaics as History: The Near East from Late Antiquity to Islam* (Cambridge, MA 2006; many color ph.), presents a multi-faceted synthesis of the vast and ever-growing corpus of (mostly inscribed) mosaics from the 6th to the 8th cent. A.D. in the Near East in order to assess their value as a historical source. A 'preoccupation with urbanism' which 'continued unabated under Muslim rule' (11/13) is evident from the mosaics representing maps and city vignettes, discussed in chapters 1 (1-29) and 3 (65-88), respectively. In these categories the Madaba map ((*IGLS* XXI.2.153; *SEG* LIV 1703*) and the city icons from Kastron Mefaa/Umm er-Rasas (*SEG* XXXVII 1552-1595; LII 1725*) and Ma'in (*IGLS* XXI.2.157) take pride of place. The map, which in its now lost parts included Ephesos, Smyrna and Constantinople [but see H.Donner, *The Mosaic Map of Madaba. An Introductory Guide* (Kampen 1992) 16: 'the map extended roughly to the southern part of the Phoenician coast', Di Segni], testifies to a lively interest in recording the contemporary world with the focus on cities in a larger ('global') perspective, much like the Peutinger table, and should not be considered instructive material derived from the Bible [but what, then, could be the reason and significance of the many quotations from the Septuagint?, Di Segni] (B. adduces *SEG* XXXVII 465-468 as a counter-example of unequivocal Christian didascalia and points out that the map's city names do not draw on Eusebius' *Onomasticon*). The Kastron Mefaa mosaics, probably dated to 718 A.D. [for the problems concerning the date see *SEG* LII 1725*], show the persistence and self-consciousness of Greek culture into the period of Muslim administration; a map may have provided the main source material for the urban vignettes; the latter are often endowed with vital characteristics of the cities in question and their arrangement reflects a sound knowledge of regional geography; comparison with the vignettes on other mosaics shows that they were freshly designed every time. The presence of some insignificant cities like Δηβλᾶτον and Λιμβον (*SEG* XXXVII 1560 and 1576 /1577; both near Mount Nebo; Limbon = Livias) can be explained by their connection with local benefactors (cf. XXXVII 1566 recording the abbot from Φισγα = Pisye, a biblical name for Nebo [Fisga = Hebrew Pisgah, 'mountain top' (used for the summit of Mount Nebo in *Deut.* 34.1; Christian writers made it a toponym and as such it is used in the Kastron Mefaa inscription, Di Segni]). B. also discusses personifications of cities ('tychai'), especially 'Ρώμη, Γρηγορία and Μήδαβα in the border

of the Hippolytos mosaic from Madaba (*IGLS* XXI.2.128; *SEG* XXXII 1547; XXXVII 1547; XLVI 2081; B. 81-88); 'Ρώμη (with Phrygian cap) is not Rome but the 'New Rome', i.e., Constantinople, and Gregoria is likely to be another name of Syrian Antioch (after its famous patriarch Gregory) rather than Constantinople (as maintained by J.Balty).

Another chapter (31-63) is devoted to the continuous presence of myths in a Christian world: 'most of the stories ... look much more like a binding artifact of Near Eastern culture than a differentiating one' (35); notable exceptions are Κασσιοπεία winning rather than loosing the beauty contest (an adaptation of the myth by the residents near Mount Kasion, on record in Palmyra, Apamea and in Cyprus [*SEG* XXXVI 1263]), the she-wolf suckling Romulus and Remus as a symbol of mercy in Firkia (*SEG* XXXVII 1435; see our lemma no. 1859) and the image of the centaur Ἄσβολος as the emblem of the 'Ασβόλιος-family in Sepphoris (see *SEG* LII 1678 app.cr.). Subjects and individual mosaic panels discussed are too numerous to be listed; we mention the motif of Hippolytos and Phaidra (Madaba, see above; Sheikh Zuweid: *SEG* LII 1616 and 1801*; cf. LIV 1641; Bernand, *Inscr. métriques* 122; *MPI* no. 69); the popularity of 'Ηρακλῆς and Διόνυσος (inter alia in Sepphoris: *SEG* XXXVIII 1585; LIV 1676*); myths as enjoyment also for Christians and Jews; mythological scenes as a reflection of the contemporary mime and pantomime theatre. [It may be noted in margine that the funerary epigram from Mylasa *SEG* LIV 1142 [Merkelbach-Stauber, *SGO* V 24/03] adduced by B. (55 note 24) is irrelevant in this context: the εὐρυθμία in which the deceased excelled belongs to the sphere of the gymnasium rather than the theatre, as is apparent from the relief representing an athlete, Tybout]. On 48-50 B. discusses the inscription on the mosaic of Achilles and Patroklos from Madaba (*IGLS* XXI.2.126; *SEG* LIV 1702), which he reads as [Πάτρο]κλος 'Αχιλλέα εὖβρε (= εὖρε, pronounced 'evre'): Patroklos is entering upon a scene of revelry (the upper register, now lost, showed Dionysiac figures).

In Chapter 4 (91-111) B. focuses on iconoclasm [cf. most recently *SEG* LIV 1701]. Christians were still laying out mosaics with images in the early 8th cent. (Kastron Mefaa is a case-in-point); the initiative for the destruction, very probably carried out by the Christians themselves in a careful way, was taken by the Umayyad caliph Yazid II, who issued a ban on living images in the last months of 723 (rather than 721) A.D.: an edict which is said to have been abolished by his successor after he died in early 724; the short period in which the ban was in vigor fits in with the generally restricted damage [Christian iconoclasm probably resulted from internal polemics in the Church rather than from Yazid's edict; it was mainstream in many eastern churches in the 8th cent., Di Segni]. B. discusses evidence for Muslim use of churches and synagogues: a motive which may explain Yazid's action. Jewish iconoclasm is less substantially documented and may have been introduced by the Jews themselves, resuming the old Jewish anti-image tradition and 'willing to move away from a visual vocabulary that they had found attractive for centuries under Byzantine administration' (108). A final chapter (113-122) summarizes the main lines of B.'s argument and places the mosaics in a larger historical context, underlining 'the continuum of late antiquity' and the 'uses of Hellenism among Jews, Christians, and pagans alike' (122).

1850. Syria (north). Earliest Greek graffiti. T.Hodos, *Local responses* -- (cf. our lemma no. 1078) 42/43, 56 and 82-84, offers some reflections on early graffiti from Al Mina, Bassit and Tell Sukas as evidence for Greek presence, notably *SEG* XIX 879 (XX 382; XLIII 1042;

Tell Sukas; ph.; ΑΛΙΟΗΜ: 'Αλίō ἡμί, i.e., a dedication to Helios? [see, however, *SEG* XLIII]); XXXIII 1249 (XLVII 1921; Al Mina; ph.); XLV 1928 (Tell Sukas; ph.; 'name Pesachore' [see, however, *SEG* XLV 2231: πεσὰ (= πεσσὰ) φόρες ἐμί, i.e., a dedication to Kore rather than a personal name Pesakore]); P.Courbin, *Archéologia* 116 (1978) 58 (Bassit; inscription on a Ionian bowl; ph.); id., *Syria* 63 (1986) 199 (Bassit; inscription on a Levantine amphora; ph.).

1851. Syria. Religion: Christian inscriptions. Adducing numerous examples, often in (partial) French translation, J.-P.Rey-Coquais, in P.Canivet, J.-P.Rey-Coquais (edd.), *Mémorial Monseigneur Joseph Nasrallah* (Damascus 2006) 37-89, offers a vast panorama of the Greek (occasionally bilingual: Greek/Syriac) Christian inscriptions found in the territory of the present Republic of Syria (ancient provinces Syria and Arabia) and ranging from the 4th cent. to the early Muslim period (decline of the Christian communities from the early 8th cent. in spite of Omayyad tolerance); the sheer number of texts and topics discussed defies enumeration and an exhaustive summary; we mention the main subjects, subsuming them under three major themes, and give a selection of the terms which R.-C. adduces in Greek (often in transliteration): **1)** churches and other ecclesiastical buildings: αὐλή, ἐκκλησία; εὐκτήριον; μαρτύριον; μοναστήριον; μονή; ναός; οἶκος (εὐκτήριος); φροντιστήριον ('lieu de méditation', i.e., a monastery); φωτιστήριον (this term rather than βαπτιστήριον may be restored in *IGLS* 2159; R.-C. 44 note 32); churches may also be called by their name, e.g. ἡ Θεοτόκου Μαρίας. Inscriptions often shed light on the history of these buildings (occasionally revealing the architect's name; churches are often qualified as magnificent), on elements of the construction not always extant on the ground (ἀψίς; βασιλική; βῆμα; διακονικόν; ἐξέδρα; θρόνος; μαρτύριον; πιστικόν; πρόσοψις; στοά; ψαλίδιον; ψαλίς), on the decoration (labels on sculpture and mosaics) and on cultic objects (including relics and reliquaries). Other buildings: hostels (μητᾶτον; ξενεών; πανδοχεῖον); hospitals; fortifications (κάστρον, πύργος [often a fortified rural property rather than a single tower]); **2)** cult, faith, piety and worshippers: numerous invocation formulas, inter alia Εἷς Θεός (not necessarily Christian on its own) and related expressions; quotations from the Bible, especially the *Psalms* (*Ps.* 90 is most popular); celebration of the Cross, inter alia by engraving inscriptions in its shape (e.g. φῶς/ζωή); inscriptions written on lintels to invoke the Lord's protection of buildings; formulas derived from liturgy; (rare) personal prayers; Christian formulas and symbols in epitaphs (ἀναπαύομαι; κοιμάομαι; ἐπιδημεῖν (πρὸς Κύριον); κοιμητήριον; μνημεῖον); cult of St. Mary and the archangels; pilgrimage and pilgrims bringing eulogies ('souvenirs bénits') from their journeys; gifts/dedications and motivation of donors (καρποφορέω; φιλοκαλέω); **3)** institutions: ecclesiastical hierarchy and its development; role of the clergy in initiating and inaugurating building projects; dioeceses and bishops' lists; emergence of parrishes (role of the priests styled παραμονάριος); right of asylum granted to sanctuaries by emperors.

Cf. also the summaries of P.-L.Gatier, *An.Ép.* (2006) [2009] no. 1560 and D.Feissel, *BE* (2007) no. 496. G. rejects R.-C.'s view (63-65) that the formula ἐπί followed by a bishop's name in dedications of churches implies that the bishop was present at the inauguration. For an ineditum see our lemma no. 1885; on 56 R.-C. mentions another ineditum: a mosaic of unknown provenance seen in the antiquities market in Beirut, of which the left section later emerged in the antiquities market in Paris: 'Père, Seigneur Christ, Dieu du ciel et de la terre, aie pitié, garde, épargne, améliore [ἀλλάγητι], gratifie [φιλανθρώπευσε] tous ceux qui ont pris part à la magnificence de Ta demeure'. See also our lemma nos. 1854 and 1859.

1852. Syria. Religion: the cult of Leukothea and Melikertes, Roman Imperial period. J.Aliquot, *Topoi* 14 (2006) 245-264, returns to the dossier concerning the cult of Λευκοθέα (i.e., the deified Ino, daughter of Kadmos) and her son Μελικέρτης (to the inscriptions listed by P.-L.Gatier in 1993 [see *SEG* XLIII 1032] add *SEG* XLIV 1326, XLVII 2060, LIV 1630 and a Latin ineditum from Berytos; A.'s previous contributions concerned individual texts: see *SEG* LII 1587 and LIV 1630; for the cult in general see also *SEG* XL 1422 and C.Bonnet, *SMSR* 52 [1986] 53-71). Discussion of *CIL* III Suppl. 6680 (Deir el-Qalaa; territory of Berytos?; dedication to Mater Matuta, i.e., the Latin name for Leukothea in this region) and Greek inscriptions from Tyre (*SEG* XLV 1929, where A. restores in L. 8 προμάντεως [Μελικέρτου]; no restoration, *SEG*), Kfar Zabad (*SEG* XXXI 1392; Beqah; territory of Berytos), Haloua (*SEG* LIV 1630; Mount Hermon; territory of Sidon [now also in J.Aliquot, *Inscriptions grecques et latines de la Syrie*, Tome 11: *Mont Hermon (Liban et Syrie)* (Beirut 2008) no. 1; henceforth: *IGLS* XI]), Rakhle (*SEG* XVIII 612/613 = XLV 1915/1916 [now also in *IGLS* XI.20/21]; XXXIII 1262; XLV 1917 [now also in *IGLS* XI.23]); Mount Hermon; territory of Sidon; XLIV 1326 may also come from Rakhle [now also in *IGLS* XI.35; see also *ibid.* no. 22 for a new inscription from Rakhle, probably concerning Leukothea]); Ain el-Burj (Segeira?; *OGIS* 611 = *IGR* III 1075 = *SEG* LII 1587* [now also in *IGLS* XI.39]; Mount Hermon; territory of Damaskos), Inkhil (*SEG* XLV 2013; Hauran), Gerasa (*SEG* XXXII 1538) and Tel Jezreel (*SEG* XLVII 2060; territory of Skythopolis). Phoenicia should be considered the heartland of the cult. Its popularity results, on the one hand, from the fact that Leukothea replaces Oriental goddesses like Astarte and Derketo/Atargatis, which accounts for local varieties (e.g. the association of L. and M. with Good Fortune and Herakles/Melqart in Tyre, and of L. with Jupiter Heliopolitanus in Kfar Zabad) and various qualities (e.g. the role of divine messenger of L. in Haloua; funerary connotations in Ain el-Burj); on the other hand both Tyre and Sidon assigned the cult a vital role in the construction of their mythical past: from the Hellenistic period the two rival cities used episodes from Kadmean myth to bolster their position and claim kinship with the venerable cities of Thebes and Argos, as A. points out on the basis of numerous literary sources (inter alia Lucian, *DDeor.* 4.2, which he definitely shows to refer to Ino's presence at Sidon).

[See now also J. Aliquot, *La vie religieuse au Liban sous l'empire romain* (Beirut 2009) 164-171 ('Leucothéa, Mélicerte et la lignée cadméenne', Tybout]).

1853. Syria (and Arabia). Sculpture: inscriptions on statues. T.M.Weber, *Sculptures from Roman Syria in the Syrian National Museum at Damascus*, vol. 1. *From Cities and Villages in Central and Southern Syria* (Worms 2006), presents a catalogue of sculpted objects from the Damaskene, Batanaia, Trachonitis, Gaulanitis and Auranitis. From the items bearing an inscription (ph.; texts in majuscules without line division; translations) we present the inedita and the texts in publications of difficult access: see our lemmata nos. 1863-1865 and 1923-1929.

The remaining inscriptions are found under nos. 13 (= *SEG* XL 1397; 1st cent. A.D., W.; undated, *SEG*), 46/47 (= *SEG* LI 2055/2056; to be published as *IGLS* XIV 507 and 510; W. dates both stelai to the second half of the 2nd cent. A.D., whereas A.Sartre-Fauriat assigned this date to no. 46, but a 2nd/3rd cent. date to no. 47; P.-L.Gatier, *BE* [2006] no. 457, points out that ἐτῶν ξ′ should be read in no. 46; ζ′, *SEG*; W. prints Z, but translates 'living 60 years'; in no. 47 W.'s translation of ἐτῶν οη′ as '59 years' should be corrected into '78 years'), and 77/78 (*SEG* L 1521/1522). G., *l.c.*, points out that no. 52 bears an unpublished inscription not mentioned by W. [Illegible from the ph.].

1854. Anasartha. Epigram recording the construction of a martyrium for anonymous martyrs, ca. 426 A.D. (reign of Theodosius). *IGLS* 297 + 296; Merkelbach-Stauber, *SGO* IV 20/21/01 (cf. the addendum in *SGO* V p. 14); *SEG* XV 845; LII 1544* (based on the republication by D.Feissel, superseding all previous editions). Contra D.Feissel (cf. *SEG* LII 1544, especially the app.cr. ad LL. 4-6) J.P.-Rey-Coquais, *art.cit.* (cf. our lemma no. 1851) 57 and note 115 (cf. also 73), argues that the departure of Silvanos' daughter (L. 4: ἀποιχομένης ... παιδός) refers to her absence from the paternal house caused by her marriage with a phylarch on imperial order rather than to her death. 'Comment, morte, aurait-elle "fait cesser le deuil paternel"?'.

1854 bis. Antiochia. The Tyche of the city. See our lemma no. 2077.

1855. Antiochia. Weights with names of Seleukid kings, mid 2nd-early 1st cent. B.C. In the context of their publication of a weight bearing the name of Seleukos VI Epiphanes Nikator (see our lemma no. 1856) P.Weiss, K.Ehling, *Chiron* 36 (2006) 370-378 and 37 (2007) 495-500, discuss the other examples of a small group of square lead weights which should be assigned to the Seleukid capital Antiochia. Unlike all other weights from the Seleukid Empire, they bear the name of a king, without the city name; special occasions may have elicited these issues ('monarchisch-städtische Feste' [2007, 499] celebrating military victories). Two weights are mentioned in the 2006 publication: **1)** Βασιλέως | Ἀντιόχου θεο[ῦ] | ἐπιφανοῦς, | μνᾶ (ph.); E.Babelon, J.-A.Blanchet, *Catalogue des bronzes antiques de la Bibliothèque nationale* (Paris 1895) 679 no. 2245 (Antiochos IV Epiphanes; in the center Nike holding palm branch and wreath; 519 g); occasion: either the panegyris celebrated after the end of the Sixth Syrian War in 166 B.C. or, in view of the absence of the missing epithet Nikephoros (a title borne from 168 B.C.) the victorious return from the Egyptian campaign in 169 B.C.; **2)** [Βα]σιλ[έ]ως | Ἀντιόχου | εὐσεβοῦς | φιλοπάτορος || ἔτους κσ′, || ἀγορανομοῦντος | Διονυσ[ί]ου, | μνᾶ (ph.); A.De Ridder, *Les bronzes antiques du Louvre* 2 (Paris 1915) no. 3304 (Antiochos X Eusebes Philopator, 93/92 B.C.; anchor; 614.4 g; very similar to the weights below sub nos. [4/5] and in our lemma no. 1856). In 2007 W., E. add three weights mentioned by M.Rostovtzeff (*The Social and Economic History of the Hellenistic World* I [Oxford 1941] 452) and in the Museum of Antakya at that time: **3)** Β[α]σιλέ[ως] | Δημητρίου | σωτῆρος, | ἡμίμνουν (Demetrios I Soter; standing Poseidon, foot on a rock, trident in his hand; 258 g); occasion: probably the victorious arrival on sea in Tripolis in 162 B.C.; **4/5)** (two copies of the same weight; no. 4 was found at Antioch) Βασιλέως | Ἀντιόχου | φιλομήτο|ρος, μνᾶ (anchor; either Antiochos VIII Epiphanes Philometor Kallinikos or Antiochos Philometor, son of Kleopatra V Selene, i.e., 125-98/97 or 92 B.C., respectively; 674 g; very similar to the weights above sub no, [3] and in our lemma no. 1856).

1856. Antiochia. Weight of Seleukos VI Epiphanes Nikator, 95/94 B.C. Square lead weight; inscriptions on the obverse (A; in a recessed field with moulded frame; anchor between L. 2 and L. 3) and reverse (B; lines separated by horizontal strokes; zig-zag decoration in the upper and lower fascia); now in an American private collection. Edd.pr. P.Weiss, K.Ehling, *Chiron* 36 (2006) 369-378 (ph.). See also our lemma no. 1855.

A: Βασιλέως | Σελεύκου | ἐπιφανοῦς | νικάτορος
B: ἔτους ῃ̣ι̣σ′, | ἀγορανομοῦντος | Δημητρίου, | μνᾶ

Weight: 665 g || year 218 (Seleukid era) = autumn 95-autumn 94 B.C.; consequently Seleukos VI Epiphanes Nikator was still alive at least until autumn 95 B.C.; the weight is very likely to come from his capital Antiochia, a city which probably came under the king's rule in 97/96 B.C., and where he died on being expelled by Antiochos X Eusebes Philopator either in autumn 95 or, more probaby, in 94 B.C., edd.pr.

1857. Antiochia. Mosaic representing Aion and the Chronoi, 3rd cent. (probably 200-250) A.D. *IGLS* 801. In an elaborate and erudite study M.-H.Quet, in *La 'crise'* -- (cf. our lemma no. 1223) 511-590 (ph.), focuses on the concept of Αἰών in this mosaic, and in mosaics from Nea Paphos (*SEG* XXXVI 1263; cf. also our lemmata nos. 1818 and 2115 sub 10; ph.; dr.) and Philippopolis (*SEG* XLIX 2104; L 1538; ph.). In these panels Aion appears in different iconographical contexts requiring different interpretations. In Antiochia, Aion (seated left on a throne, holding a large ring representing the zodiac circle) is accompanied by Μέλλων, Ἐνεστώς and Παρῳχημένος (seated at right on a banquet couch, in this order from left to right; the label Χρόνοι refers to all four figures, not just to Future, Present and Past as generally assumed). 'Eternity' and the three manifestations of Time (perhaps referring to the Platonic concept of 'Total Time', with Aion implicitly assimilated to 'Eternal Present') do not assume specific meaning; the personifications were intended to stimulate discussions of any kind on Time among the banqueteers in the triclinium where the mosaic was laid. The more explicit scenes in Philippopolis and Nea Paphos, which by re-interpreting Greek myths affirm Hellenic pagan cultural identity, suggest a more specific interpretation. In the former, celebrating the usefulness of human labor and the eternal fecundity of the earth (cf. *SEG* XLIX 1538), Aion, holding a zodiacal ring smaller than that in Antiochia, represents the 'Durée éternelle du Monde' (566). For Paphos Q. postulates, in line with most scholars (cf. our lemma no. 1818), that the five panels form 'un décor de sol savant, qui ne pouvait être compris que par les membres d'une secte platonicienne' (565); here Aion assumes, together with Ἥλιος, the role

of a divine mediator and guide of the souls on their way to the eternal abodes of the gods; he appears to control access to Ὀλύμπος.

The Christian notion of Aion as 'eternal time' (i.e., the eternal life after the present one) is alien to these representations. On iconographical grounds Q. dates the Antiochian mosaic to the first rather than the second half of the 3rd cent., excluding the early 4th cent. A.D. (most previous scholars followed D.Levi in assigning this and other mosaics from Antiochia to the period 235-312 A.D.). For personifications of Aion see also our lemmata nos. 239 and 1117.

1858. Antiochia. Mosaic inscriptions, 4th/5th cent. A.D. E.Soler, *Le sacré et le salut à Antioche au IV^e siècle apr. J.-C. Pratiques festives et comportements religieux dans le processus de christianisation de la cité* (Beirut 2006), comments on inscribed mosaics in his discussion of two topics: **1)** the topography of the city (8/9; the labelled buildings on the border of the mosaic from the 'Yakto complex'; ca. 450 A.D.: *IGLS* 998; *SEG* LV 1598 [17]; ph.; French translation of the epigram commemorating the construction of a church *IGLS* 832 [Merkelbach-Stauber, *SGO* IV 20/03/03; *SEG* LV 1602]); **2)** the role of Dionysos and other saviour gods in 4th cent. Antiochian religious life (77-82): S. underlines the multi-faceted connotations of Dionysiac imagery (not attested after the 4th cent.) and related personifications of concepts in a spiritual milieu in which pagan attitudes (cultic; Neoplatonic eschatology) persisted along with rising Christianity. Discussion inter alia of the mosaic representing Hermes bearing the child Dionysos and other mosaics from the same house (*IGLS* 769; *SEG* LV 1597 [3] and 1598 [5]; ph.), the panel from the 'tomb of Mnemosyne' (*IGLS* 851/852; *SEG* LV 1597 [4] and 1598 [12]), and several other tombs (*IGLS* 871/872, 873; *SEG* LV 1598 [14-16]). Note the interesting suggestion (78 note 11; ph.) that the inscription ἐνάτη παρήλασεν (*IGLS* 1027; *SEG* LV 1598 [30]; near a man reading a sun-dial) may be Christian: the 'ninth hour' is perhaps an allusion to the death of Christ and the promise of salvation (cf. *Acts* 3.1 and several comments by John Chrysostomos). [However, the mosaic dates to the first half of the 3rd cent. A.D.; most contemporary (and later) viewers will naturally have associated the 'ninth hour' with the traditional time for festive private dinners (see also the observation of A.Martin in *SEG* LV), irrespective of their interpretation of the man represented (a parasite according to D.Levi and others; contra S., who perceives 'une certaine religiosité' in his attitude), Tybout].

The iconography of personifications of virtues on Antiochean mosaics play a role in P.Donceel-Voûte's essay 'West and east. The image in context and the iconographical programme of the church building', in *Congressus XIV Arch. Chr.* 3-41, on 21-26; on 7/8 some comments on the Madaba map (*IGLS* XXI.2.153; *SEG* LIV 1703*).

1859. Apamea (area of: Firkya). Mosaic inscriptions commemorating a hostel, 511 A.D. *SEG* XXXVII 1435 (XLVIII 1846*). J.Geiger, *VChr* 60 (2006) 461-463, draws attention to the story of Romulus and Remus in Rabbinic literature, where it is turned into an example of God's mercy to the helpless. The representation of Ῥώμυλλος and Ῥώας [for Ῥῶμος, alternative form of Remus: see *SEG* XLVIII] and the suckling she-wolf on the mosaic has the same connotation, as pointed out by G.W.Bowersock (see *SEG* XLVIII and our lemma no. 1849) and P.Brown,

Poverty and Leadership in the Later Roman Empire (Hanover and London 2002) 35; cf. also J.-P.Rey-Coquais, *art.cit.* (cf. our lemma no. 1851) 59/60.

Another mosaic from the complex (*SEG* XXXVII 1435 in fine) is republished by D.Mazzoleni, *RAC* 82 (2006) [2007] 413 note 25 (ph.; Italian translation); like the mosaic representing Romulus and Remus, this rectangular panel (inscription in the center, surrounded by vine tendrils sprouting from a vase below; sprinkled among the tendrils are birds and other animals) is in the museum of Ma'arret en-Nu'man (ancient Arra).

1860. Apamea (area of: Abou Roubeis). Construction and mosaic decoration of a martyrion, 530 A.D. Rectangular mosaic panel (tabula ansata, with the ansae at top and bottom of the text); found in the ruins of a church at Abou Roubeis (northwest of Hama). Ed.pr. J.-B.Yon (et alii), *AAAS* 47/48 (2004/2005) [2008] 235-238 (ph.; French translation); see also J.-B.Yon, in J.-B.Yon, P.-L.Gatier (edd.), *Choix d'inscriptions grecques et latines de la Syrie* (Beirut 2009) 182/183 no. 51 (color ph.; French translation).

Ἐτηλιώθη κ(αὶ) ἐψιφόθη | τὸ μαρτύριον τῆς Θε|ωτόκου κ(αὶ) ἀειπαρθένου
Μα|ρίας μη(νὸς) Πανέμου ζʹ, ἰνδ(ικτιῶνος) || ηʹ τοῦ αμωʹ ἔτους ἐπὶ τοῦ
ὁσ|ιω(τά)του κ(αὶ) ἁγιωτάτου ἀρχ|ιεπισκώπου ἡμῶν Στε|φάνου κ(αὶ)
Ἀβρααμίου π|εριωδετοῦ κ(αὶ) Σιμεωνί||ου πρεσβυτέρου οἰκωδ|ομηθέντος
διὰ τῆς τοῦ Θεοῦ χάριτος ὑπ|ὸ τοῦ θαυμ(ασιωτάτου) Οὐρανίου ἐ|παρχ(ικοῦ)
ὑπὲρ τῆς ἑαυ||τοῦ σωτηρίας ❦

Abbreviation marks: S and small H above M in μη(νός) (L. 4); horizontal stroke above AMω (L. 5); ligature OY; we do not list the numerous shifts in vowels (ε/η, ο/ω) || 4-5. Panemos 7, indiction 8, year 841 (Seleukid era) = July 7, 530 A.D., ed.pr. || 8-9. περιωδετοῦ = περιοδευτοῦ || 13-14. ἐπαρχικός: lower official in the bureau of the pretorial prefect; the nature of the office cannot be specified; he belongs to the prefecture of the East (seat in Constantinople) or perhaps to its representative of (the comes Orientis, residing in Antiochia), ed.pr. [rather the latter; cf. *SEG* XLV 651; L 921; LII 640, Chaniotis] || a bishop Stephen (very probably of Apamea) is on record in *SEG* XLVI 1773, dated 529 A.D.; XLVI 1775, dated 540, mentions a μαρτύριον τῆς Θεωτόκου; these mosaic inscriptions were reported to come from a church in Tell Minis, but they are likely to have come from the church in Abou Roubeis like our inscription, ed.pr.

1861. Beroia. Dedication of public baths, 551/552 A.D. Inscription in a tabula ansata (lines separated by double horizontal strokes) on the limestone block bearing the text in *SEG* LI 1966 on the other side. Ed.pr. P.-L.Gatier, *AAAS* 47/48 (2004/2005) [2008] 155/156 no. 4 (ph.).

† Ἡ ἁγία ἐκκλησία ἐκ φιλοτιμίας | Ἰουστινιανοῦ τοῦ εὐσεβοῦς βασιλέως, | διὰ πρεσβείας κ(αὶ) σπουδῆς Μεγάλου | τοῦ ὁσίου ποιμένος, τὸ δημόσιον || ἐμπρεσθὲν ἀνήγειρεν, ἰνδ(ικτιῶνος) ιεʹ

The text is identical to that of *SEG* LI 1966 (with different line division), with the exception of the indiction in fine absent in that text; for ed.pr.'s comments see *ibid.* app.cr. || 5. 15th indiction: 551/552 A.D. (given the terminus post quem of the fire in 540 A.D.); consequently 11 years elapsed before the reconstruction of the baths; in 550/551, Justinian restored the fortifications of nearby Chalkis, likewise destroyed by the Persians in 540; conceivably the walls of Beroia were restored at the same time, and Megas linked up with these works by asking the emperor to extend his generosity to the buildings of the city, especially those administrated by the Church, ed.pr.

1862. Damaskos. Cults. K.S.Freyberger, *Polis. Studi interdisciplinari sul mondo antico* 2,2 (Rome 2006) 157-170, discusses the testimonia, epigraphical and otherwise, for the Damascene cults, especially that of Ζεὺς Δαμασκηνός/Jupiter Damascenus who is probably the Hellenized version of the traditional city god Haddad (the Greek name is attested only in *IGLS* 9013 [*SEG* II 830] from Bostra). He is also called Ζεὺς κύριος (*SEG* II 830, 832); similarly, θεὸς οὐράνιος πατρῷος ὁ κύριος in *SEG* I 546 is likely to refer to Jupiter Damascenus. His temple and the market connected with it can be dated to the 20s of the 1st cent. B.C. on the basis of the building inscription *SEG* II 828 (ph.). The existence of banquet rooms can be deduced from an unpublished inscription recording an ἀρχιμάγειρος (F. 166; cf. J.P.Rey-Coquais, in the article mentioned in *SEG* XXXVII 1437, on 214). Cult officials were recruited among the Romanized local elite (*SEG* II 828-832; VII 227, 231; ἱεροταμίαι bearing Greek names with patronymic and Roman names; similar priestly collegia are known inter alia from Baitokaike: κάτοχοι ἁγίου οὐρανίου Διός; *IGLS* 4028 L. 40); subordinate cult personnel bore Aramaic names without patronymics (cf. *SEG* VII 225 for a Ματαῖος ῥαβδοῦχος Διός). F. collects evidence of similar Zeus cults in other Syrian places which may shed light on the nature of the Damascene god: θεὸς ὕψιστος οὐράνιος from Baitokaike (*IGLS* 4027 [*SEG* XIV 823]; this text should be dated to 208 [Seleukid era] rather 260/261 A.D. [*IGLS*: era of Arados]); Ζεὺς κύριος καὶ Ἥρα θεοὶ πατρῷοι from Bostra (*IGLS* 9002 [*IGR* III 1331; cf. 1260 for a Ζεὺς πατρῷος from Mushennef]); Ζεὺς ἐπικάρπιος from Bostra (*IGLS* 9104; another example in *I.Gerasa* 42); Ζεὺς σωτὴρ καὶ φωσφόρος from Dionysias/Suweida (*SEG* VII 967).

Evidence for the imperial cult, celebrated in the theater close to the Zeus temple, is offered by *I.Sidon* 130 (LL. 7/8: Σεβάσμια ἐν Δαμασκῷ; cf. also *CIL* XIV 474 from Ostia [see also *SEG* XXXVII 1437 and XLVIII 2108, Tybout]). The priests of Zeus probably also served as priests of the imperial cult. F. adduces inscriptions from Syria showing the combination of the imperial priesthood with that of a local cult, inter alia *IGLS* 2986 and the text presented in our lemma no. 1872.

1863-1864. Damaskos (area of: Admedera/Thelsai; modern Dmeir). Dedications, late 1st-3rd cent. A.D. Two inscriptions on sculptures now in the National Museum in Damaskos; (re)published by T.Weber, *Sculptures from Roman Syria* (cf. our lemma no. 1853) 31 no. 11 (ph.; text in majuscules without line division; translations); we incorporate the corrections by P.-L.Gatier, *BE* (2006) no. 457.

1863: 31 no. 11. **Dedication to Abgal (or Abgar), 2nd/3rd cent. A.D.** Lower part of a basalt gliding Victory wearing a peplos and sandals and standing on a hemispherical base symbolizing the earth globe; inscription on the base between (LL. 1-3) and under (L. 4) the feet, with L. 5 at right of the left foot; found in 1946 in a Roman military camp 5 km east of Dmeir.

Μα|λεχ|ος | Βουιομαλ[εχου] || Αβγ[αλωι or -αρωι]

1-3. ΜΕΛΕΧΟΣ, ed.pr.; corr. G. || 5. Abgal or Abgar: Semitic god of the Palmyrene (...) desert people', W.

1864: 32 no. 12. **Dedication of an altar, late 1st-3rd cent. A.D.** S. and A.Abdul-Hak, *Catalogue illustré du département des antiquités gréco-romaines au Musée de Damas* (Damascus 1951) 66 no. 32; cf. *SEG* LIII 1899 app.cr. Cubic basalt altar in the shape of a pillar with 'capital' and 'socle'; four busts on the sides, representing Alexander the Great, an unbearded youth in Oriental costume probably representing a king (Aretas IV?), a bearded man in Oriental dress crowned by a laurel wreath and an unbearded man of Roman appearance wearing a tunic; inscription on two sides of the fascia running around the upper moulding ('capital').

Σαδαραιος | Βάσσου

ΣΑΔΑΡΕΙΟΣ, W.; corr. G || altar honoring ancestors, W.

1865. Damaskos (area of: the Ghoutâ). Sculptor's signature?, 2nd cent. A.D. Fragment of a basalt pedestal with human feet in relief; inscription on the front. Ed.pr. T.Weber, *Sculptures from Roman Syria* (cf. our lemma no. 1853) 35 no. 15 (ph.; text in majuscules); cf. also P.-L.Gatier, *BE* (2006) no. 457: [--]ΙΕ[-]ΠΥΙΣ-[--]

[--]ι ἐπύισ[εν] (for ἐποίησεν), G. [However, there is room for at least one letter between E and Π, and the preceding ending in -ι seems strange; the ph. gives the impression that the upper left hasta of 'Y' is a crack; E might be read instead; also C in fine seems uncertain, Tybout].

1866. Dura Europos. Labels in a painting in the 'Temple of the Palmyrene gods', ca. 239 A.D. *SEG* II 766-768 (painting representing a sacrifice by Iul(ius) Terentius trib(unus) - the Latin label not in *SEG* II - known as tribune of the Cohors XX Palmyrenorum from other documents). Following most scholars and contra T.Pekáry (*BJb* 186 [1986] 91-103) T.Kaizer, in R.Rollinger, B.Truschnegg (edd.), *Altertum und Mittelmeerraum: Die antike Welt diesseits und jenseits der Levante. Festschrift für Peter W. Haider zum 60. Geburtstag* (Stuttgart 2006) 151-159 (ph.; dr.), identifies the three figures at left as Palmyrene deities rather than as the emperors Pupienus, Balbinus and Gordian III: from left to right Aglibol, Yarhibol (or Bel or Ma-

lakbel) and Arsu. The priest identified as such in Greek (*SEG* II 766: Θέμης Μοκίμου ἱερεύς, also known from a Latin papyrus dated 239 A.D.: Themes sacerdos) is probably a Palmyrene (both name and patronymic occur frequently in Palmyra). K. reflects on Themes' priestly position, which remains unclear (possibly but not necessarily an army priest [see also our lemma no. 2068]; the context of the painted sacrifice may be private; the fact that he is identified in Greek is perhaps relevant in this context; the Τύχη Παλμύρων and the Τύχη Δούρας [*SEG* II 767/768], symbolically linking the soldiers' hometown to their garrison city, did not form part of any official 'army religion'). Cf. also the discussion of these paintings and of those bearing the labels *SEG* II 756-765 by M.Sommer, *Roms orientalische Steppengrenze* (cf. our lemma no. 1847 sub [3]) 347-349.

1867. Emesa (area of: Qasr al-Hayr al-Gharbi [Heliaramia?]). Construction of a monastery, 529-569 (A-C) and 559 (D) A.D. *IGLS* 2553 A-D; *SEG* XLV 1903. D.Genequand, *Levant* 38 (2006) 63-84, on 69/70 (dr.; translation) and 74-77 discusses these four inscriptions in a study of the pre-Islamic structures at Qasr al-Hayr al-Gharbi. He interprets the tower and other buildings prior to the Ummayad palace as the Byzantine monastery recorded in these texts. The Ghassanid prince al-Harith b. Jabala is mentioned twice ('Αρέθας, entitled φύλαρχος and πατρίκιος): B LL. 10-14 is a dating formula and blessing, D L. 1 an acclamation probably related to a visit of al-Harith. This points to recognition of his leadership (probably implying that the monastery was of anti-Chalkedonian, Monophysite faith) and to his possible role as benefactor, which does not mean that the monastery was built by the Ghassanids or can be qualified as 'Ghassanid architecture'. G. denies the existence of such a specific architecture and in this context discusses on 78-80 the other 6th cent. inscriptions testifying to the involvement of Jafnid or Ghassanid phylarchs in building projects: the texts listed in *SEG* XLV 1885 (for *SEG* VII 188 [XLV 1925] now add L 1399); also *SEG* XLIII 1089 and LI 2068-2072 (LV 1748 (5)*). These documents reflect 'a certain policy in terms of building subsidies or religious support', not a 'kind of dynastic architecture' as is generally assumed (80).

1868. Vacat.

1869-1870. Gabala (area). Two epitaphs, late 1st-early 3rd cent. A.D. Ed.pr. P.-L.Gatier, *AAAS* 47/48 (2004/2005) [2008] 153/154 (ph.).

1869: 154 no. 3. **Area of: Bishman. Epitaph of Zenodoros and his wife.** Rock-cut inscription: 'installation rupestre faite de deux larges creusements de plan rectangulaire voisinant dans une falaise calcaire'; the inscription is engraved on a flat field between these two 'monuments' at (Youssef) Bishman, ca. 10 km east of Jeble (= Gabala).

Ζηνόδωρ|ος Διογέ̣ν̣|ους ΑΝΩΟΟ|ΕΙΟϹ ἑατῷ κ|αὶ Διονυσίᾳ | τῇ γυναικ|εί

Vacat between LL. 4 and 5 .

1870: 153/154 no. 2. **Area of: el-Korba. Epitaph of Charmides.** Limestone stele with arched top; found near the medieval fortress of Beni Qahtan (or Bikisrael) in el-Khorba, ca. 15 km east of Jeble; now in the Roman theatre of Jeble.

Χαρμίδης | Λυσιμάχου, | ζῶν καὶ φρ|ονῶν, τὴ|ν στή̣λ̣ην | καὶ τὸν τ|ύ̣μβον ἑ|αυτῷ ἐ|ποίει

1. Χαρμίδης: first attestation in Syria, ed.pr. || 3-9. it is unclear whether the exceptional vocabulary and formula are rooted in local tradition, since no other epitaphs from Gabala are known, ed.pr.

1871. Mount Hermon (and region). Dedications, 2nd cent. A.D. K.S.Freyberger, *MDAI(D)* 15 (2006) [2008] 227-250, concludes his study on the sanctuary and cult practice in Ain Horche with a discussion (249/250) of some dedications from this temple and some other 2nd cent. A.D. sanctuaries in the region which shed some light on the clientele: dedicants and temple builders, which the onomastics and other elements show to be local residents acting under Graeco-Roman influence [For our nos. 1 and 4 we refer to the nos. in J.Aliquot, *Inscriptions grecques et latines de la Syrie*, Tome 11: *Mont Hermon (Liban et Syrie)* (Beirut 2008)]: **1)** dedication of a δίφρος in Der el-Aachaiyer (*IGLS* XI 4); **2)** building inscription from Kasr Nimrud (D.Krencker, W.Zschietzschmann, *Römische Tempel in Syrien* [Berlin 1938] 180; **3)** the dedication in our lemma no. 1872; **4)** commemoration of a priest from Ain Horche (*IGLS* XI 13; see also F. 237).

1872. Mount Hermon (area of: Brahliya). Dedication to Zeus Heliopolites, 69/70 A.D. White limestone altar, now in the museum of Damaskos. Ed.pr. Y.Hajjar, *Le triade d'Héliopolis-Baalbek* [Leiden 1977] 169-171 no. 165; cf. K.S.Freyberger, *art.cit.* (cf. our lemma no. 1862) 166 and *art.cit.* (cf. our lemma no. 1871) 250; see also id. in J.-B.Yon, P.-L.Gatier (edd.), *Mélanges en l'honneur de Jean-Paul Rey*-Coquais (Beirut 2007 = *MUSJ* 60 [2007]) 107. We present this interesting text, which we missed in *SEG* XXVII (and later volumes).

Ἔτους απτ´, Δείου, Διὶ | μεγίστῳ Ἡλιοπολεί|τῃ Σέλευκος Ἀβγαρου | ἱερεὺς θεᾶς Ῥώμης καὶ || θεοῦ Σεβαστοῦ Καίσαρος | καὶ ἱερεὺς Διὸς καὶ Ἄπιδος | ἐκ τῶν ἑαυτοῦ καὶ Ἀλεξάνδρου | ἀδελφοῦ ὑπαρχόντων ἀνέ|θηκεν

Year 381 (Seleukid era) = 69/70 A.D. || 'Würdenträger aus diesem Gebiet, der zugleich Priester des Kaiserkultes und eines lokalen Kultes war', F. (250). [For the cult of Zeus and Apis see *SEG* XXXIX 1565, where the inscription is briefly mentioned, Tybout].

1873. Palmyra. Bilingualism. A large part of H.Gzella's study, 'Das Aramäische in den römischen Ostprovinzen: Sprachsituationen in Arabien, Syrien und Mesopotamien zur Kaiserzeit', *BO* 63 (2006) 15-39, is devoted to the position of Palmyrene Aramaic, used alongside Greek in bilingual inscriptions. Discussion of inter alia similarities and differences in formulas, and of Greek loan words in Aramaic texts; the latter group mainly consists of the Greek terms for Roman officials (ἐπίτροπος; ἡγεμών; ἱππικός; στρατηγός; συγκλητικός; ὑπατικός; also βουλευτής) and of concomitant epithets (κράτιστος; λαμπρότατος; φιλόπατρις). Cf. also our lemma no. 1847.

[See now also J.-B.Yon, 'De l'araméen en grec', in J.-B.Yon, P.-L.Gatier (edd.), *Mélanges en l'honneur de Jean-Paul Rey*-Coquais (Beirut 2007 = *MUSJ* 60 [2007]) 381-429, and id., 'Bilinguisme et trilinguisme à Palmyre', in F.Biville, J.-C.Decourt, G.Rougemont, *Bilinguisme gréco-latin et épigraphie. Actes du colloque organisé à l'Université Lumière-Lyon 2 -- les 17, 18 et 19 mai 2004* (Paris 2008) 195-211, Tybout].

1874. Paneas (area of: Rafid). Various inscriptions, (ca.) 6th cent. A.D. *SEG* XLVI 1984-1986 (for several texts in 1985 cf. LV 1716). D.Urman, *Rafid on the Golan. A Profile of a Late Roman and Byzantine Village* (BAR Int. Ser. 1555; Oxford 2006), republishes the inscriptions from Rafid in R.C. Gregg, D.Urman, *Jews, Pagans, and Christians in the Golan Heights. Greek and Other Inscriptions of the Roman and Byzantine eras* (Atlanta 1996), with translations and mostly with more complete and/or corrected readings. The book was edited, after U.'s death, by S.Dar, M.Hartal and E.Ayalon. Ph. and dr. of all inscriptions. Texts with unchanged reading: XLVI 1984 (1) = U. 241/242; 1986 = U. 83; no text of 1985 (1), for which see U. 234/235. On 288, Hartel comments on Ghassanid settlement, of which Rafid was the center, in the territory of Paneas (map on 289); inscriptions found in the region testify to large-scale ecclesiastical building activity in the 6th cent. A.D., the floruit of the Ghassanids (H. dates *SEG* XLVI 1969 to 531-533 A.D. [so already B.Isaac: see *SEG*]). See also our lemma no. 1848.

New readings in the following inscriptions:

1984 (2): Θάρσι, | κυρέ Γ[ε]|ρμανό[ς], | θο'(U. 256/257; Θάρσι, | Κύρες | ΡΗΛ|ΘΟ[--?], *SEG*).

1985 (2): same reading except for κτίσ(μα) Αβελα ⟨ταὺ⟩τώ (U. 153-155; ⟨ταὺ⟩τώ = ταὐτό = τὸ αὐτό; ΘΟΥΤΩ, lapis; κτίσ(της) Αβελαθọụτω, *SEG*; on account of the horizontal strokes above the letters U. interprets ΧΜΓ as isopsephic: 643 = Θεὸς βοηθός). [For Σεργωνα cf. *SEG* LV 2040 in fine: nominative Σεργωνᾶς according to H.Solin, Tybout; however, we do not know if Σεργωνα had this nominative, nor where was the accent. It is not a hypocoristic, to be accentuated on the last syllable, Di Segni].

1985 (3): † Κύ(ριε) φ⟨ῶ⟩ς ζοή, μ(νήσθητι) †† (U. 148/149; † Κύ(ριος) φõς ζοή Μ̣ † †: unfinished inscription, *SEG*).

1985 (4): Εἷς Θ̣ε̣ὸ(ς) ὁ β̣ο̣η|θ⟨ῶ⟩ν 'Ηλία(ν) | τὸ(ν) κτήσαντα (ΘΟΝ, lapis; in the center a large cross in a medallion; three palm branches in L. 2 in fine; U. 80/81; ph.; dr.; Εἷς Θ̣ε̣ὸ(ς) ὁ β̣ο̣η|θ[ῶ]ν 'Ηλια(δώρ)α̣ | [....]Ι̣Τ̣Ω̣Κ̣Τ̣Η̣ΓΑΝΗ̣, *SEG*).

1985 (5): Εἷς Θ(εὸ)ς † κυρί̣(ου) Σεργί̣(ου) (U. 148; probably κυρί̣(ου), 'of Lord Sergios' (either a person or the saint) or possibly ΚΥΡΣ = Κύρ(ου), 'of Kyros son of Sergios'; the upper block of the left jamb of the door, under the inscribed lintel, bears a X, perhaps indicating that the only God of Saint Sergios was Χριστός; Ε̣ἷ̣ς̣ Θ̣(εὸ)ς̣ † ΚΥΡΙΣΕΡΗ[--], *SEG*).

1985 (6): [---]Ο † 'Ιόβις (U. 136; initio perhaps [ᾠκοδ]ό(μησε) or [Κύ(ριε) β]ο(ήθι); † 'Ιόβις, *SEG*).

1985 (7): † Εἷς Θ(εὸ)ς ὁ βοηθ[ῶν, --]|ΠΕΣ̣Α̣ΟΣ 'Υσιδόρου [--] | ['Ι]ωσέ̣φ, 'Ιώβις, Γ̣ερμ̣[αν --] (U. 211/212; 'tentative reading'; † Χριστ(ὸς) βωήθι[--]|ΠΕ[..]ΟΣΩΔ̣ΡΟΥ̣[--] | 'Ιωσέφ, 'Ιώβις, Σερ[--], *SEG*).

1985 (8): 'Ι(ησοῦ)ς Χριστέ, βωήθη | τὼν δοῦλόν σ|ου 'Ρωμανοῦ | καὶ τοῦ εἶκον [for οἶκον] αὐτ|λοῦ· ἀμέν (U. 210/211; [Χρισ]τέ, βωήθη | [...]η δοῦλόν σ|ο̣[υ] 'Ρωμανοῦ | καὶ τοῦ <ο>ἶκος (ΕΙΚΟΣ, lapis) αὐτ|λοῦ· ἀμέν †, *SEG*).

1985 (9): † Μ[νήσθητι Κ]ύ(ριε) | Ε[--- κα]ὶ | CΑ̣[--- καὶ] Μάρθας (U. 68/69; ph.; dr.; † Μ[--]Υ|Ε[--]Ι|C[--]ΜΑΡΕΑC, *SEG*).

1986 app.cr. (no text): ------ |[-]ΑΛΑΦΘΑΚ[---]|ΠΩΝΤΟΙΩCΥΝ[-]|ΠΟCΙΟΥCΤΝΕ[--]|ΘΗΚΟ vacat (U. 124, who, contra G.-U. [1996], points out that the fragment probably does not belong to a boundary stone. [In the first preserved line, perhaps the female name Αλαφθα, Di Segni].

1875. Sidon. Honorary epigram for the Nemean victor Diotimos, ca. 235-200 B.C. Merkelbach-Stauber, *SGO* IV 20/14/01 (Moretti, *IAG* 41; *LBW* 1866 a). J.-C.Couvenhes, A.Heller, in *Transferts culturels* -- (cf. our lemma no. 1512) 35-38, comment on this document testifying to a mixture of Greek and Phoenician (Diotimos as δικαστής = 'sofet) elements; on 52 a French translation. For a contest in Sidon see C.Apicella, *ibid.* 143/144 (with Greek text and French translation of *LBW* 1866 c: dedication to 'Απόλλων Δελφικός by another Διότιμος who won a wrestling match).

1876. Tell Amarna (Euphratensis; between Europos and Hierapolis). Christian mosaic inscription, late 4th cent. A.D. Fragment of a mosaic including two (probably originally four) inscribed rectangular panels (tabulae ansatae) possibly recording a single text; (A) and (B) are likely to be the first and third panel; found in the apse of an early Byzantine basilica on top of a hill facing the ancient tell. Ed.pr. P.-L.Gatier, in O.Tunca, T.Waliszewski, V.Konior-dos (edd.), *Tell Amarna en Syrie. Couleurs de la chrétienté* (exposition catalogue Brussels-Warsaw 2005) 121 (ph.). See also id. *ibid.* 25-29 (map) for an assessment of the Middle Euphrates region in late Antiquity.

A: [---]|Ι̣Α̣Ν̣ΙΑ|[---]ΣΩΝ[---]|ΑΣ ❦ B: [ὑπὲρ σ]ωτηρίας [τῶν σῶν | δούλω]ν [---]

1877. Tyre. New corpus of Greek and Latin inscriptions. In 1977 J.-P.Rey-Coquais has published his *Inscriptions grecques et latines découvertes dans les fouilles de Tyr (1963-1974)* I. *Inscriptions de la nécropole* (cf. *SEG* XXVII 995 [our abbreviation: *I.Tyr* I]). He presented it as a corpus of all texts found in the nekropolis up to 1974. Tyre has two sites: **a)** the old city,

consisting of the city, accessible for visitors and scholars, and the inaccessible sector of the Crusader Cathedral; **b)** the isthmus with the nekropolis and the hippodrome.

In his *Inscriptions grecques et latines de Tyr* (BAAL, Hors-Série 3, Beyrouth 2006 [our abbreviation: *I.Tyr* II]) he now publishes all the inscriptions found in the city (nos. 1-126), those from the hippodrome (nos. 127-146), from the nekropolis found since 1975 (nos. 147-192), small fragments (nos. 193-376) and those found outside the excavated sites in the city or its immediate surrounding (nos. 377-412). Ph. of almost all texts; French translations. There are 45 Latin texts (fragments included). We consider this to be the second volume of the Corpus of Greek and Latin inscriptions from Tyre (contra D.Feissel, P.-L.Gatier, *BE* [2007] no. 512) and therefore do not present all the new texts in separate lemmata. We restrict ourselves to a mention of the more important texts and collect interesting data in three rubrics. [Below numbers between brackets refer those in *I.Tyr* II].

In past years R.-C. has already published a few texts or briefly referred to them in more general historical articles: no. 49 = *SEG* XXXVII 1463 (from the city; nos. 51/52 are briefly mentioned in the app.cr. of 1463); nos. 5, 47, 58, 62 = *SEG* XXXIX 1596 (from the city); nos. 127-142 = *SEG* LII 1601-1611 (from the hippodrome; no. 140 an ineditum: τόπος Δομητίου); nos. 66 and 95 = *SEG* LV 1693 and 1728 in fine (from the city); nos. 18, 386, 387 = our lemmata nos. 1881, 1880, and 1882, respectively (from the city); nos. 27 and 29 (from the city) have been published by R.-C. in M.Mayer i Olivé, G.Baratta, A.Guzmán Almagro (edd.), *XII Congressus Internationalis Epigraphiae Graecae et Latinae: Provinciae Imperii Romani inscriptionibus descriptae. Barcelona, 3-8 Septembris 2002* (Barcelona 2007) 1194 nos. 2/3 (ph.).

D.Feissel and P.-L.Gatier, *BE* (2007) nos. 512-516, offer comment on the following numbers: nos. 1 (see below sub 1), 6 (see below sub Religion), 15/16 (probably to be connected with no. 329; read in 15 L. 4 [ἁρμ]όζου[σα] and in L. 9 ίσθη, the end of a verb in the passive aorist; in 16 L. 2 [προσῆλ]θον; in 329 L. 4 [μετ]αξὺ τῶ[ν]; see also our next paragraph), 71 (read Βασσιλίδου instead of Βασιλίδου), 74 (cf. below sub Vocabulary), 101 (read in LL. 4/5 τὴν ⟨δ⟩έη|σιν; same reading by A.Łajtar, *JJP* 37 [2007] 160/161: Christian inscription of the 5th/6th cent. A.D.; 2nd cent. A.D., *I.Tyr* II), 104 (read in L. 1 [ἥρ]ωος ἐπώνυμος), 115, (fragment of a funerary epigram; read Ạἴακος ὡς βασ[ιλεύς]), 119/120 (stone weights; the first letter may be ⩑ = λί(τρα); in the same sense A.Łajtar, *JJP* 37 [2007] 161/162), 147 (see below sub 12 a), 152 (see below sub 13), 193 (read Θάρσι Α--- οὐδεὶ]ς ἀθάνατος), 203 (read in L. 2 [λαμ]πρό(τατος) followed by a name: Μοδε[---] (Modestus or Moderatus)), 299 ('médiéval'; in L. 5 a figure 6 ('sigma-tau') corresponding with a date in the 'ère mondiale', e.g. 6,500, i.e., 991/992 A.D.; in L. 2 perhaps [μακα]ρίτου), 345 (read † καλῶ|ς ἤθετε (for ἤλθετε); same reading by A.Łajtar, *JJP* 37 [2007] 162/163), 377 (read in L. 1 'Αγαθὸς Δαίμον (sic; proper name) instead of ἀγλ⟨α⟩ὸ⟨ν⟩ δαί⟨δ⟩αλον), 389 (see our lemma no. 1878), 399 (read [μὴ ἐγ]καταλίπις με: a prayer to God), and 407 (see our lemma no. 1879). F., G. point out that nos. 236 and 252 are identical with two fragments of no. 195 and that no. 24 (fr. b) is identical with no. 36; the same applies to nos. 196 and 265, 197 and 296, 241 and 327.

P.-L.Gatier, *An.Ép.* (2006) [2009] nos. 1581-1609, presents the texts of the inedita except for inconspicuous fragments, with French translations, occasional comments and incorporating the restorations proposed by F., G. in *BE* (2007). The Greek texts are nos. 8/9 (1581/1582; in 8

S.Follet apud G. suggests restoring in LL. 11/12 το[ῦτον] τὸν λαμπαδηφό|[ρον ἀνέθηκε?]; TO[---]TON λαμπαδηφό[ρον | ἀνέθηκε?], *I.Tyr*), 15/16 + 329 (1583; in 329, G. suggests restoring [δεσ]ποτῶ[ν] in L. 2 and [αὐ]τοκρ̣[ατορ--] in L. 5), 24 = 36 (1588), 25 (1589; see below sub 4), 27 (1591; the ph. does not show all letters read in *I.Tyr*; one would expect a mention of the dedicant of this honorary inscription, G.), 29 (1592), 42 (1598; G. omits *I.Tyr*'s restorations in LL. 3 and 4 initio [L. 4 probably consisted of the single word [εὐ]εργέτηι flanked by hederae] and suggests [Αὐρή]λιος for L. 2 initio), 57 (1601), 60 (1602; see below sub 8), 63 (1603; S.Follet apud G. suggests restoring initio the name of the athlete, e.g. [M.? Αὐ]ρ. 'Απολ-[λώνιος]), 94 (1604), 377 (1605), and 389 (1609).

The following inscriptions are worthy of note: **1)** [--]ΟΥΤΙ[---|-]ος Δημητρίο[υ] | ἐφήβους πάλη[ν νι|κ]ήσας βασιλεῖ μεγάλωι || 'Αντιόχῳ καὶ τῶι υἱῶι βασιλεῖ Σελεύκῳ 'Ερμεῖ | 'Ηρακλεῖ and 'Ηρακλῆς (1; Antiochos III and Seleukos IV Philopator, associated on the throne in 188/187 B.C.; cf. also no. 19: priest of another Seleukid king Antiochos; in *BE* [2007] no. 513 F., G. suggest restoring in L. 3 πάλη[ν δὶς (or τρὶς) νι|κ]ήσας); **2)** [Θ]εοῖς ἐν Θεβνειν̣ | Νείκανδρος ἰατρὸς | ἀνέθηκεν (6; see below sub Religion: rather Θεβνει); **3)** 'Υπὲρ σωτηρίας | Ματερμάγνας | ἱερίας | Σαββάτιος || ἱερεὺς | τῆς Οὐρανίας | εὐχαριστῶν | ἐποίησε | τῷ ςφ´ ἔτι || ἀγαθοῦ Δίου ❦ ιβ´ palm (9; 380 A.D.); **4)** [Μ(ᾶρκον)? 'Ιούλιο]ν 'Αγρίππαν βασιλέα | [μέγα]ν φιλοκαίσαρα καὶ φιλο|[ρώμαι]ο̣ν, υἱὸν πόλεως, εὐ̣[νοίας | καὶ τ̣ειμ̣ῆς [ἕνεκεν] (25; Agrippa I or II; 1st cent. A.D.; in *An.Ép.* [2006] no. 1589, G. points out that the absent dedicant (the city?) may have been mentioned in the lower, missing part of the text); **5)** Σεπτίμ(ιον) | 'Οδαίναθον | τὸν λαμπρότατ(ον) | Σεμπτιμία || κολ(ωνία) Τύρος | ἡ μητρόπολις (32); **6)** Διόδωρος "Ιδου | γυμνασιαρχήσας τῶν δ´ ἐπαρχιῶν | τὸ θξρ´ (54; 43/44 A.D.; τῶν δ´ ἐπαρχιῶν has been added later); **7)** Μνησθῆι | Πάτρων | Τύριος | πύκτης (57); **8)** Σέλευκος Λουκίου | Σελευκεὺς νικήσας πέ|δων στάδι(ο)ν ἱερὸν ἀγῶνα | εἰσάκτιον οἰκουμενικὸν || ἀγονοθετούντων τῶν περὶ | Φλ(αούϊον) Σεπτίμμιον (sic) | 'Ηράκλειτον | Νέπωτα (60; 3rd cent. A.D.; in *An.Ép.* [2006] no. 1602, G. points to a Nepos in a possibly agonistic context in 137 = *SEG* LII 1610; the latter inscription is probably not preceded by a cross); **9)** ["Οσ]α θέλω Πρόκλῳ | [μ]οὶ διπλᾶ γένοιτο (83; mosaic inscription at the entrance of a house); **10)** Δὸς φίλημα (93; erotic graffito); **11)** ---- | Κ(ύρι)ε σῶσον, | Κ(ύρι)ε ἐλέησον, | Τύρος ἡ πόλις | τῆς Θεοτόκου (94; all churches known for Tyre are called after St. Mary [see also *SEG* LV 1686]); **12)** wall-paintings with labels from the tomb of a boy (now lost): **a)** Εὐτυχέστατε νεικητά, | περίσειοι πάντες θνητοὶ [---]· | Ζώσιμος ἐτῶν ιβ´, ἀποθεώθη, ὄνειρος ἦν (περίσειοι (sic) for περισσοί, F., *BE* [2007] no. 514: 'tous les mortels sont de trop'; περὶ σεῖ⟨ο⟩ οἱ, *I.Tyr* II); **b)** 'Επιστάτης | ἀγανακτῶν ('Le maître s'emporte'); **c)** 'Ενείκησ[ε] | Ζώσιμος ἐκ τ[ῆς | πα]ρεμβο[λῆς]; **d)** Βασιλι|διὰς ἡ | χρηστή; **e)** 'Αμεριμνί|α; **f)** Συντροφᾶς | ἔπεσεν [Συντροφάς, ed.pr., who interpreted it as a female name]; **g)** Ζώσιμος | ἔραξε σερα[πι]|ακόν (147); **13)** 'Υγίενον μετὰ τῆς | συνεύνου· παραδώοις | τέκνοις ἐν μακροχρον(ίᾳ) (152; μακροχρον(ίᾳ), F., *BE* [2007] no. 514: 'en un âge avancé'; μακροχρονίῳ, *I.Tyr* II).

Names: 'Αβδυωκος (?; 377; G. expresses doubts about this name in in *An.Ép.* [2006] no. 1605), 'Αβδων (184), 'Αγαθὸς Δαίμον (377; cf. *BE* [2007] no. 516]), Διουθιος (149), "Ισαυρος (10), Προβάτιος (112), Πρόσφορος (184), Φελφελα (392), Φιλόκαλος (404 a; 405).

Religion: Αἰακός (115; cf. *BE* [2007] no. 513); Διόσκουροι θεοὶ σωτῆρες (2); θεὸς ἅγιος Σαραπτηνός (?; 7); θεοὶ ἐν Θεβνειν (6; but see *BE* [2007] no. 513: rather ἐν Θεβνει, from a

nominative Θεβνις); Τύχη Τύρου κολ(ωνίας) (8); quotation of *Ps.* 3.6 in 191, of *Ps.* 41.3 in 189.

Vocabulary: γαροπώλης (112), ἰατρός (6; cf. 407 = our lemma no. 1879: ἰητρός), καθέδρα (74; see the correction of [ἀνέγειρ]ε καθ' ἐδαφῶ[ν] into [σὺν ταῖ]ς καθέδ[ραις] in *BE* [2007] no. 513), κατασκήνωσις (73), κεραμοποιός (181), κηπουρός (157), κογχυλοπλύτης (169), κονιάτης (182), κουρεύς (180), κυρά (175), κωκιναρία (183), λαμπαδηφόρος (8), λεκτικάριος (156), μάγειρος (404 b), νερτέριος (115), ὀθονιακός (14), οἰκοδόμος (153), πορφυροπόλι(σ)σα (154), Σεβάσμεια ἐν Δαμασκῷ (?; 63), σιτοδότης (?; 3), στρατοπεδεία (?; 2), τοῖχος (74), ὑδρολόγιον (dedicated τῆι κυρ[ίαι πατρί]δι; 72); ψήφωσις (81).

1878. Tyre. Dedication for Emperors or Emperors and Caesares, 307-309 or 311 A.D. Inscription on a block (?) now lost; published on the basis of a squeeze of R.Mouterde by ed.pr. J.-P.Rey-Coquis in *I.Tyre* II (cf. our lemma no. 1877) 157/158 no. 389; republished by D.Feissel, *BE* (2007) no. 516, who envisages two alternatives:

A: ['Υπὲ]ρ σωτηρίας κα[ὶ νίκης καὶ διαμονῆς | τῶν] αἰωνίων ἡμ[ῶν Αὐτοκρατόρων Αὐρ(ηλίου) Οὐαλ(ερίου) | Μα]ξιμιανοῦ, Γ[αλ(ερίου) Οὐαλ(ερίου) Μαξιμιανοῦ καὶ Φλ(αουίου) Οὐαλ(ερίου) | Κω]νσταντίνο[υ, Οὐαλ(ερίου) Λικιννιανοῦ Λικιννίου || ἐπιφανεστάτων Καισάρων]

The emperors (Augusti) Maximianus and Galerius and the Caesares Constantine and Maximinus, who were recognized in the Orient in 307-309 A.D., F., who refers to A.Stefan, *AntTard* 14 (2006) 187-216.

B: ['Υπὲ]ρ σωτηρίας κα[ὶ νίκης καὶ διαμονῆς | τῶν] αἰωνίων ἡμ[ῶν Αὐτοκρατόρων Γαλ(ερίου) Οὐαλ(ερίου) | Μα]ξιμιανοῦ, Γ[αλ(ερίου) Οὐαλ(ερίου) Μαξιμίνου, Φλ(αουίου) Οὐαλ(ερίου) Κω]σταντίνο[υ, Οὐαλ(ερίου) Λικιννιανοῦ Λικιννίου]

Four emperors (Augusti): Galerius, Maximinus, Constantine and Licinius, in the first months of 311 A.D., F.; see, however, P.-L.Gatier, *An.Ép.* (2006) [2009] no. 1609 (with reproduction of this version of F.'s restoration), who points to the short formulas in *SEG* VIII 19, from the territory of Tyre, where the same emperors are referred to by their cognomina only.

I.Tyre's text runs as follows: ['Υπὲ]ρ σωτηρίας κα[ὶ | τῶν] αἰωνίων ἡμ[ῶν | Μα]ξιμιανοῦ κ[αὶ | Κω]νσταντίνο[υ || -------; R.-C. argues that we have the two Augusti Maximianus and Constantine, who in the years 308-310 A.D. united against Galerius.

1879. Tyre. Funerary epigram for the doctor Antipatros, undated. Inscription on a stele. On the basis of a transcription found in the papers of the late R.Mouterde (based on a copy of N.Karam) published by ed.pr. J.-P.Rey-Coquis in *I.Tyre* II (cf. our lemma no. 1877) 163/164 no. 407. Republished by D.Feissel, *BE* (2007) no. 516 (in fine).

Ἰητρὸν Ἀντίπατρον | ἡ μία σόρος
αὔτη | κέκευθε πατρὶ σὺν φερωνύμῳ |
φάος φίλον || λιπόντ' ἐτῶν | ἐείκοσι ❦

Three trimeters, F. || 2. αὐτή, ed.pr.; Ἱερωνύμῳ, ed.pr.; F. points out that the copy of Mouterde/Karam has a phi after σύν: 'avec un père qui porte bien son nom'; the father was also called Antipatros, 'avec le jeu de mot ἀντὶ πατρός?'

1880. Tyre. Altar for Ptolemy II Philadelphos and Arsinoe II Philadelphos, 272-246 B.C. Inscription found in the city of Tyre near the Protestant school by a workman and bought by É.Fakhoury, who sent the stone to New York where it was sold for 25 dollars to an unknown person. On the basis of a transcription found in the papers of the late R.Mouterde published by ed.pr. J.-P.Rey-Coquais, in B.Virgilio (ed.), *Studi Ellenistici* 19 (Pisa 2006) 99-101 (French translation). No description of the stone. Now also in *I.Tyr* II (cf. our lemma no. 1877) 156 no. 386.

Βασιλέως | Πτολεμαίου | τοῦ Πτολεμαίο[υ] | καὶ Ἀρσινόης || θεῶν ἀδελφῶν

4. Arsinoe: sister and, since 276 B.C., wife of Ptolemy II; she died in 268 B.C., ed.pr., who adds that she, together with her husband, was already deified when alive, viz. in 272 B.C.

1881. Tyre. Dedication of an equestrian statue of Ptolemy IV Philopator, 217-204 B.C. Red granite base found in the Crusader Cathedral; on top two large circular holes and two smaller ones; inscription on the front; briefly (and incompletely) mentioned in *SEG* XXXIX 1596 (b). Republished by J.-P.Rey-Coquais, *Studi Ellenistici* 19 (cf. our lemma no. 1880) 101-103 (French translation). Now also in *I.Tyr* II (cf. our lemma no. 1877) 28/29 no. 18 (ph.; French translation).

Βασιλέα Πτολεμαῖον θεὸν φιλοπάτορα | βασιλέως Πτολεμαίου καὶ βασιλίσσης Βερενίκης | θεῶν εὐεργετῶν || Θρασέας Ἀετοῦ Εὐσέβειος || στρατηγὸς Συρίας καὶ Φοινίκης

The holes on top suggest that the base supported an equestrian statue, R.-C., who reproduces the data collected by C.P.Jones and C.Habicht on Thraseas (see *SEG* XXXIX 1426 app.cr.) and also briefly discusses *SEG* XXXVIII 1571 (text; French translation; from Syrian Labwe; comment on the northernmost Ptolemaic possessions in Syria).

1882. Tyre. Fragment, 2nd cent. B.C.? Marble fragment broken at all sides except (probably) the left; found in the city; C.Virolleaud, inspector of Antiquities, informed R.Mouterde about it; on the basis of the latter's papers published by ed.pr. J.-P.Rey-Coquais, *Studi Ellenistici* 19 (cf. our lemma no. 1880) 112-117 (ph.). Now also in id., *I.Tyr* II (cf. our lemma no. 1877) 156/157 no. 387 (ph.). See also F.Daubner, *ZPE* 168 (2009) 177-182.

[------------]ΒΑΣ[------------]
[πα]ρέλαβεν· κριθεὶς [----]
καὶ Κοίλης Συρίας [-------]
ἀποικίας ἐναποσ[----------]
οὐδὲ ῥᾳδίως ἐστ[----------]
τὴν ἡμετέραν π[όλιν ------]

1-2. Possibly a βασιλεύς has acquired/received something, ed.pr., who refers to expressions like παραλαβὼν τὰ πράγματα or τὴν βασιλείαν || 2-3. [-- Φοινίκης] | καὶ Κοίλης Συρίας, ed.pr., who argues that the term Κοίλη Συρία was used systematically after the Seleukid reconquest of Syria as a result of the victory in the battle of Panion in 200 B.C., disappeared in the beginning of the Roman Imperial period and resurfaced later as name of a subdivision of the province of Syria, especially a district for the imperial cult [see also *SEG* LIII 1783] || 4. perhaps ἐναποσ[τείλας --] (or another form of ἐναποστέλλω) in the context of the foundation of a colony (ἀποικία), founded by the Seleukids in Syria, ed.pr.; contra D., who on the basis of literary texts and inscriptions (discussion of *I.Priene* 12; *SEG* XXXIX 1426 [LII 1462*]; *OGIS* 233 = *I.Magnesia* 61 = *I.Estremo Oriente* 252; *I.Magnesia* 65 A/B; *I.Milet* 33-38) shows that the term ἀποικία (in addition to Roman coloniae) is used for settlements founded by one or more cities ('Pflanzstadt', with contacts to the mother-city kept alive), never for entirely new foundations by Hellenistic kings (the latter act is referred to by κτίζω, ἀνακτίζω or οἰκίζω); the only likely candidate for an ἀποικία of Tyre is Carthage; our fragment is probably the preamble of a royal decree in which the city is praised for its glorious past, especially the foundation of Carthage || 5. in fine possibly a form of στεγνοποιέω or στεγνοποιία, ed.pr.

1883. Unknown provenance (Northern Syria or Kommagene). Epitaph of [--]ripos and Fabia, 161/162 A.D. *SEG* LI 2007. The article by P.-L.Gatier referred to in *SEG* LI is published in *Cahiers du musée des Beaux-Arts de Lyon* (2002-2006) [2008] 12-15. Non vidimus; cf. P.-L.Gatier, *BE* (2008) no. 546.

1884. Unknown provenance. Date on a tomb door, 390/391 A.D. Rectangular basalt door decorated with eight relief panels with mouldings; geometrical decorations in the smaller upper and lower two panels; lozenge formed by four diagonals in the larger four central panels; inscription in relief in the upper left (ETOY) and the upper right (CBΨ) section of the left and right upper central panel, respectively; now in the museum of Maraat an-Numan. Ed.pr. D.Mazzoleni, *RAC* 82 (2006) [2007] 405-416 (ph.); see also F.Severini, *Catalogo delle porte basaltiche siriane* (Rome 2005) no. 112 (non vidimus): ἔτους βψ'

Year 702 (Seleukid era) = 390/391 A.D. Inscriptions on similar basalt tomb doors are very rare: cf. *IGLS* 1546 (not in Severini, *op.cit.*) and J.M.Dentzer, J.Dentzer Feydy, *Le djebel al-Arab. Histoire et patrimoine au musée de Suweida* (Paris 1991) 133 (Severini, *op.cit.* no. 155): Ἀβειβάτη Μ(σ)ογαιερου τοῦ Ασεδου ᾠκοδόμησεν τὸν τάφον ἑαυτῇ καὶ Τίτῳ (however, this door was reshaped from another artefact and the inscription belongs to its former state), ed.pr. || on 409-414 ed.pr. presents a survey of various eras used in antiquity, adducing relevant Greek and Latin inscriptions in notes; three mosaic inscriptions from Syria dated according to the Seleukid era are discussed at some length (412-414): *SEG* XX 375 (cf. XL 1754), XL 1760 (ph.) and the inscription mentioned in our lemma no. 1859 in fine.

1885. Unknown provenance. Christian building inscription with invocation of Jesus, 412/413 A.D. Rectangular basalt lintel; inscription in a frame, its two lines separated by a horizontal band; large monogrammatic cross in a circle in the center; said to come from Tayibe (however, the indication is uncertain and there are several homonymous places in Syria); now in the National Museum in Damaskos. Described and discussed by J.-P.Rey-Coquais, *art.cit.* (cf. our lemma no. 1851) 76-78 (ph.). We read the text from the photograph.

δκψ', Ἰχθύς, ἀκοή, βοήθι ΝΤ | ἐπὶ Ἡσυχίου πρ(εσβυτέρου) ἐτελέσθη

1. Year 724 (Seleukid era) = 412/413 A.D.; for the akronym Ἰχθύς cf. e.g. *IGLS* 659 and 1502/1503; ἀκοή: both God's listening to men and human obedience to God; the words ἀκοή and βοήθι have also isopsephic value: the sum total of the letters of each is 99, as is also the case with the word ἀμήν which is often replaced by the figure ϙθ' in inscriptions, R.-C., with references [the meaning of the letters NT in fine is unclear to me; they may be followed by another letter unclear on the ph., Tybout] || 2. abbreviation mark: small rho within pi.

PALAESTINA

1886-1889. Askalon. Inscriptions on lead weights, late 1st-3rd cent. A.D. / 148/149 A.D. / undated. Ed.pr. A.Kushnir-Stein, *Israel Numismatic Research* 1 (2006) 117-122 (ph.; texts in majuscules) publishes five lead weights of unknown provenance which can be assigned to Askalon on the basis of their inscription (our lemma no. 1886) and/or of the city-goddess (the standing type is also present on coins); four are new, one lurks in a recently published numismatic manual (our lemma no. 1887); it is uncertain whether 119 no. 3 (circular with standing city goddess) had an inscription; it is very similar to *SEG* XXXIX 1619 (inscribed πόλεος λί(τρα) α'; ph.; on 121 ed.pr. mentions, without specifications, another similar weight preserving part of the inscription: [π]όλεω[ς]; ph.). The object in our lemma no. 1886 (whereabouts unspecified) is published on the basis of a photograph; that in our lemma no. 1887 belongs to the collection of David Hendin, Nyack, USA; the weights in our lemmata nos. 1888/1889 are in the collection of Arnold Spaer, Jerusalem.

1886: 119/120 no. 4. **Weight, late 1st-3rd cent. A.D.** Rectangular; handle at top; obverse: inscription in a recessed field (dove between the two lines); reverse: relief circle around a central dot: πόλεος | Ἀσκαλων(--)

Weight unknown || ACKAΛωN, ed.pr. ['Ασκαλων(ιτῶν) or 'Ασκαλῶν(ος)?; cf. P.-L.Gatier, *BE* (2007) no. 520: '(...) avec une fois 'Ασκάλων. H.Seyrig avait noté, *Syria* 27 (1950) 54-55, l'usage en Palestine du nom de la ville au nominatif ou au génitif, à la différence de la Phénicie du Nord et de la Syrie où l'ethnique figure sur les poids'].

1887: 120 no. 5. **Weight, 148/149 A.D.** D.Hendin, *Guide to Biblical Coins* (4th ed.; New York 2001) 68 (non vidimus). Almost square; obverse: city goddess standing on a ship, with a standard in her right and an aphlaston in her left hand; inscription along the left (L. 1) and right (L. 2) border, and below the figure (L. 3); reverse: relief circle: πόλεος | [?'Ασκα]λ[..](--) | (ἔτους) βνσ'

Weight: 78.4 g || 3. year 252 (era of Askalon, starting in 104/103 B.C.) = 148/149 A.D. Another weight, allegedly from Askalon, is inscribed τέταρτον, δ' and weighs 78 g, implying a basic unit of ca. 312 g (close to the standard of the Roman libra: ca. 327 g): A.Decloedt, *RBi* 23 (1914) 552. However, the question of weight standards in Askalon remains uncertain, ed.pr., with further reflections.

1888: 118 no. 1. **Weight, undated.** Square; handles at top (with hole) and bottom; obverse: bust of city goddess wearing a crown of city-walls (four towers); cruciform standard and aphlaston behind her shoulders; palm branch near the left border; reverse: rosette with six petals and dots; inscription below bust: πόλεως

Undated by ed.pr. || weight: 796.9 g || along all sides of the exterior there appear to be traces of yet another inscription, ed.pr.

1889: 118/119 no. 2. **Weight, undated.** Square; pierced handle at bottom; obverse: bust of city goddess (similar to that on the weight in our lemma no. 1886, except for three instead of four towers on her crown); reverse: rosette with six petals but without dots; inscription below bust: πόλεως

Undated by ed.pr. || weight: 45.5 g; perhaps a fraction (1/16?) of a unit represented by the weight in our preceding lemma, ed.pr., who for a very similar item in size and design refers to L.-H.Vincent, *RBi* 12 (1903) 606 no. 8 (unknown provenance; considered a tessera by V.).

1890. Azotos (Tel Ashdod). Construction of a wine press attached to a monastery, 529 A.D. Mosaic medallion set in a square panel; found in a salvage excavation at Kibbutz Ḥazor, ca. 100 m east of Tel Ashdod; now in the storerooms of the Israel Antiquities Authority at the Rockefeller Museum, Jerusalem. Ed.pr. V.Tzaferis, *'Atiqot* 51 (2006) 3*-5* (ph.; in Hebrew; English summary with translation on 233/234). Republished after re-examination of the panel by L.Di Segni, *'Atiqot* 58 (2008) 31*-36* (ph.; translation); we give Di Segni's reading.

❦ † ΧΜΓ † ❦ | Ἐπὶ τοῦ θεοφιλ(εστάτου) ἀβ|βᾶ [?Γερ]μαν(οῦ) πρεσβ(υτέρου) κ(αὶ) | ἡγο[υμ(ένου)] ἐγένετο ἐκ θεμε(λίων) || ἡ ληνὸς σὺν τῷ μοναστ(ηρίῳ)· | ἐγράφη μηνὶ Δεσίῳ | κ', ἰνδ(ικτιῶνος) ζ', ἔτους λτ' | ❦ † ❦

Abbreviations marks: ƨ (inverted stigma), S (L. 5 in fine); small E above M (L. 4 in fine); no mark after ΙΝΔ in L. 7. Horizontal stroke above K in L. 7 initio || 1. Χ(ριστὸς) Μ(αρίας) γ(έννα), ed.pr. [or Χ(ριστὸν) Μ(αρία) γ(εννᾶ), Chaniotis]; χμγ' = 643, an isopsephon for Θεὸς βοηθός, ἅγιος ὁ Θεός and other religious exclamations with apotropaic function (fit for a building inscription), Di S., who refers to other interpretations of the siglum [see also *SEG* LII 1036 app.cr. (further references); LIII 2068; LV 1703 and 1955, Tybout] || 3. ['Ιω]άννου, ed.pr. || 7. γ', ἰνδ(ικτιῶνος) ι', ed.pr.; year 330 (era of Eleutheropolis) = 528/529 A.D., which fits in with a 7th indiction (the indiction figure is an inverted Z); the full date would be June 9, 529 or, if the calendar was that of nearby Askalon, July 14, 529 (not the era of Askalon, by which year 330 would yield 227/227 A.D.); strikingly, the mosaic pavements from the church of Ḥazor Ashdod, only ca. 5 km to the east, use the era of Askalon (*MPI* no. 93). The choice for the era of the more distant Eleutheropolis may reflect a wish to distinguish the monastery (belonging to the bishopric of Azotos) from the neighbouring bishopric of Askalon, Di S., with further reflections on different Christian doctrines in the region and on the eras of Azotos (as yet unattested), Askalon, Gaza and Eleutheropolis || the inscription must have decorated the entrance to the wine press (not to the monastery itself or its church), Di S., who for a parallel refers to an inscription concerning the building of a wine cellar (οἰνοθήκη) in a monastery at el-Kufr in the Hauran (W.Ewing, *Palestine Exploration Fund* 27 [1895] 276 no. 152).

1891. Caesarea (area of: Krokodeilon Polis/Tell Tanninim). Various inscriptions, early Byzantine period. Ed.pr. R.R.Stieglitz, *Tell Tanninim. Excavations at Krokodeilon Polis 1996-1999* (Boston 2006), presents the following inscriptions: **1)** 96 (ph.); mosaic inscription in the antechamber of the bath house: Εἴσε[λθε] | ἐπ' ἀ[γαθῷ] [the formula appears on a sundial found at Kh. Beiyudat, near Jericho: *SEG* XLII 1435, Di Segni]; **2)** 201 (dr.); letters inscribed on the interior surface of two sea shells: **a)** ΟΜΟΦ | ΙΠ; **b)** ΤΡΙΠΤΙ | -- illegibile -- (6th cent. A.D. on the basis of the find-context; probably abbreviations on tokens either used in the church or in the bath house); **3)** 202/203 (dr.); inscription incised into the wet clay of a water pipe: Ἡσιό-δ[ου] (either the manufacturer or the official in charge of the water works) followed by a sign (ligature?) or an animal figure.

1892. Eleutheropolis (area of: Beit Gimal and Khirbet el-Jiljil). The cult of St. Stephen, 5th cent. A.D. Drawing on literary and epigraphical sources E.Puech, *RBi* 113 (2006) 100-126, focuses on the origins of the cult of Ἅγιος Στέφανος. A new inscription from Khirbet el-Jiljil near Beit Gimal referring, in P.'s interpretation, to the mausoleum of this protomartyr (see our lemma no. 1894) leads him to identify Beit Gimal with Caphar Gamala, the place mentioned in a letter of the priest Lucian, where Stephen's relics are supposed to have been found in 415 A.D. On the basis of the evidence in Lucian, P. fully restores an almost completely lost mosaic inscription in a medallion from Beit Gimal (F.M.Abel, *RBi* 28 [1919] 244-248; P. 102-105; dr.; French translation): [† | Κ(ύρι)ε Ἰ(ησο)ῦ βοή]θε|[σον Λουκιαν]οῦ | [εὐσεβεσ-τά]του || [πρεσβ(υτέρου) καὶ ἡγ]ουμέ|[νου Μεγεθίου θ]εο|[σεβεστάτου | †]. [A fanciful resto-

ration rightly criticized by D.Feissel, *BE* (2007) no. 519: 'n'est-ce pas là ce qu'on appelle une pétition de principe?', Tybout]. P. connects the welcome formula of another new inscription (our lemma no. 1893) with the festivities and celebrations in honor of the saint whose relics had recently been found. Text, French translation and brief discussion also of the following inscriptions: † Εἷς | Θεὸς ὁ βοη|θῶν | τὸν δεσπότ⟨α⟩ || Ἀντωχιανοῦ (on a capital from Kirbet el-Jiljil; P.-M.Séjourné, *RBi* 1 [1892] 262/263; P. 101/102); 'le maître d'Antôchianus'; the latter may be the sculptor of the capital; Εἷς Θεός: 'sans aucun doute une réminiscence du *credo*' (102); the mosaic inscriptions *SEG* XLII 1420-1422, from Khirbet Fattir near Beit Gimal (P. 106/107); P. reads and restores 1422 as Χ(ριστ)έ, | βοή|θι Κλ(--) (?) | [κ(αὶ) Ἰμ(--)] (abbreviation sign: S), i.e., the mosaicists on record in 1421 L. 5 (Χ(ριστ)έ, | βοή|[θι --], *SEG*).

A strong warning against P.'s readings and interpretations is issued by L.Di Segni, S.Gibson, *Bulletin of the Anglo-Israel Archaeological Society* 25 (2007) 117-145: the text of the inscription in our lemma no. 1894, pivotal in P.'s argument, is non-existent for the greater part (see *ibid.* for further details). On 137/138 (and in the same sense L.Di Segni, *Bulletin of the Anglo-Israel Archaeological Society* 23 [2005] 103/104) they suggest correcting the inscription on the capital from Khirbet el-Jiljul into Ἀντ⟨ιο⟩χιανοῦ: a villa or landed estate named Antiochianum after its owner rather than a personal name. The very frequent exclamation Εἷς Θεός by no means necessarily refers to the credo and there is no evidence that the inscription belonged to a sacred building. On 138-140 (ph.), Di S., G. point out that P.'s fanciful restoration of the mosaic medallion from Beit Gimal is not only unacceptable from a methodological point-of-view, but also on account of its unidiomatic phrasing. On 132-137, they reject P.'s identification of Beit Gimal with Caphar Gamala and suggest that Jemmala, northwest of Jerusalem and belonging to that city's territory, is a much stronger candidate.

1893. Eleutheropolis (area of: Khirbet el-Jiljil). Welcome formula, 5th cent. A.D. Rectangular mosaic panel found during excavations of a building complex at the entrance of a corridor leading to a reception room. Ed.pr. L.Di Segni, *Bulletin of the Anglo-Israel Archaeological Society* 23 (2005) 101-105 (ph.); republished on the basis of Di S.'s manuscript without her consent by E.Puech, *RBi* 113 (2006) 107-109, as appears from L.Di Segni, S.Gibson, *Bulletin of the Anglo-Israel Archaeological Society* 25 (2007) 140/141.

Εἴσιθι | χαίρων

Ed.pr. adduces similar welcome formulas in Palaestina || Di S., G. (2007) reject both P.'s interpretation of the building to which the inscription belongs as a cult place connected with St. Stephen (see our lemma no. 1892) and P.'s view that the formula is a Biblical quotation.

1894. Eleutheropolis (area of: Khirbet el-Jiljil). Fragmentary Christian inscription, early Byzantine period. Rectangular lintel with inscription in a tabula ansata; found during a field survey in 2003. Ed.pr. E.Puech, *RBi* 113 (2006) 109-111 (ph.; dr.). Republished on the basis of a re-examination of the stone and a new squeeze by L.Di Segni, S.Gibson, *Bulletin of the Anglo-Israel Archaeological Society* 25 (2007) 117-122 (ph.; dr.; French translation), who urge that there are only faint traces of letters and that a large part of ed.pr.'s reading cannot be confirmed. We give S., G.'s text: ΟΔΙΑΚ[--]|Μ̣[-----]Π[---]†

Τὸ διακ(ονικὸν) [Στε]|φάνο̣υ̣ π[ροτο]|μάρ(τυρος) †, ed.pr., who argues that the diakonikon is a tomb containing the relics of St. Stephen; he assigns the inscription to a circular building near the place where it was found; however, S., G. (122-132) show that this construction was a wine press in all stages of its existence. They also make clear that the text presented by ed.pr. is unlikely in itself (e.g., π[ρωτο] would have been expected, but there is no room for an omega); strong criticism also by D.Feissel, *BE* (2007) no. 519: '*Caveat lector*'.

1895. Golan. Boundary stones. See our lemma no. 1848.

1896. Jerusalem. Edict of Justinian the Great, 527-565 A.D. V.Corbo, *Il Santo Sepolcro di Gerusalemme* (Jerusalem 1982), published, without transcription, two photos (nos. 154/155) of inscribed marble fragments found during his excavations in the Church of the Holy Sepulcher in the 1960s. L.Di Segni, 'Epigraphic finds reveal new chapters in the history of the Church of the Holy Sepulcher in the sixth century', in E.Baruch, A.Faust (edd.), *New Studies on Jerusalem* 12 (Ramat Gan 2006) 157-167 (ph.; in Hebrew; English summary on 20*), identifies these texts as two fragments from the opening lines of an edict of the emperor Justinian, which appears to have been on public display in the Church. On 160, she offers the following reconstruction.

[† Ἐν ὀνόματι τοῦ δεσπότου ἡμῶν Ἰ(ησο)ῦ Χ(ριστο)]ῦ̣ τοῦ Θ(εο)ῦ ἡμῶ[ν]
[Αὐτοκράτωρ Καῖσαρ Φλ(αούιος) Ἰουστινιαν]ὸς Ἀλαμανι[κ(ὸς) Φρ]-
[ανκικ(ὸς) Γερμανικ(ὸς) Γοτ]θικ(ὸς) Ἀ[λανικ(ὸς) Ἀφρικ(ὸς) Οὐα]νδαλικ(ὸς) εὐσε[βὴς]
[εὐτυχὴς νικ]ητὴς ἔν[δοξος τροπαιοῦχος ἀεισεβαστὸς]
[Αὔγουστ(ος) πάσαις] ἁγιωτ(άταις) ἐκλ[ησίαις τῆς ὀρθοδόξου πίστεως]
[--------------------------]ΩCΤΗΜΕ(--) [--]
[--------------------------]Ṇ Ẹ P̣ Ω̣[---]

Abbreviation mark: diagonal stroke at the bottom of K (L. 3) || [2-3. D.Feissel suggested to Di S. (per ep.) a different order, in which only six of Justinian's eight triumphal titles appear: [Αὐτοκράτωρ Καῖσαρ Φλ(αούιος) Ἰουστινιαν]ὸς Ἀλαμανικ̣(ὸς) | [Γοτ]θ̣ι̣κ̣(ὸς) Φ̣[ραγκικ(ὸς) Γερμανικ(ὸς) Ἀντικ(ὸς) Οὐ]α̣νδαλικ(ὸς) εὐσε[βής] || 5-6. we read these few letters (not in Di S.'s transcription) from the ph.; in L. 5 in fine small E above M || a third fragment (Corbo photo no. 156) is not discussed, since it could not be located, Di S. (per ep.), Tybout].

1897. Jerusalem. Monograms of the emperor Mauricius and his family on capitals, 582-602 A.D. Four cruciform monograms in medallions on each of four capitals reused on top of two heart-shaped columns on the eastern side of the rotunda in the renovation of the Church

of the Holy Sepulcher by Constantine Monomachos (11th cent.). Ph. and dr. in V.Corbo, *op.cit.* (cf. our lemma no. 1896) 151 Tb. 21 (A-C); photos 41 (A), 42 (C), and 43 (D). Identified and read by L.Di Segni, *art.cit.* (cf. our lemma no. 1896) 162/163 (dr.; majuscule texts).

A: Μαυρικίου B: Κωνσταντίνης C: Θεοδοσίου D: Τιβερίου

The emperor Mauricius (582-602 A.D.), his wife Constantina and his two eldest sons Theodosius and Tiberius; the capitals must originally have belonged to four colossal columns in the Church at some stage of its renovation in the latter part of the 6th cent., Di S. [D.Feissel suggested the following alternative to Di S. (per ep.): Μαυρικίου and Τιβερίου refer to the same emperor, Mauricius Tiberius, and Θεοδοσίου to his first-born, who was associated to the throne on March 26, 590 A.D. ‖ for Μαυρίκιος Τιβέριος καὶ Κονσταντίνη cf. *SEG* XL 1171; for the titulature of this emperor see now D.Feissel in J.-B.Yon, P.-L.Gatier (edd.), *Mélanges en l'honneur de Jean-Paul Rey*-Coquais (Beirut 2007 = *MUSJ* 60 [2007]) 319-334, especially 325/326 (Tiberius Mauricius in his early reign, Mauricius Tiberius in a later stage), Tybout].

1898. Jerusalem. Inscriptions on lamps and on a brick, early Byzantine period. G.Barkay, Y.Zweig, 'Project of sifting the dust from the Temple Mount - preliminary report', in E.Baruch, Z.Greenhut, A.Faust (edd.), *New Studies on Jerusalem* 11 (Ramat Gan 2006) 213-327 (in Hebrew), report on tons of debris from excavations conducted by Muslims near the el-Aqsa mosque without archaeological supervision, thrown into the wadi east of the Temple Mount and searched by archaeologists from Bar-Ilan University. Finds include (226; ph.) several fragments of lamps inscribed Φῶς Χ(ριστο)ῦ φένει πᾶσιν and a brick with the manufacturer's stamp ['Ηρ]ακ![λο]ίυ (for Ἡρακλείου; cf. *SEG* LIII 1865 (3); identified by L.Di Segni, *per ep.*, who points out inscribed that bricks of this type are always associated with churches in Jerusalem, dating from the 4th to the 6th cent. A.D.).

1899-1901. Legio/Maximianoupolis. (Kefar 'Othnay). Christian mosaic inscriptions, 3rd cent. A.D. Three rectangular panels set into the mosaic pavement of a hall. Ed.pr. L.Di Segni, in Y.Tepper, L.Di Segni, *A Christian Prayer Hall of the Third Century CE at Kefar 'Othnay (Legio). Excavations at the Megiddo Prison 2005* (Israel Antiquities Authority, Jerusalem 2006) 34-41 (ph.; translations). See also Y.Tepper, *Hadashot Arkheologiyot / Excavations and Surveys in Israel* 118 (2006), *Legio* (online: http://www.hadashot-esi.org.il/reports_list_eng.asp), and Y.Tepper, L.Di Segni, *Qadmoniot* 41 (2008) 113-120 (in Hebrew), with a good ph. of the inscriptions on the back cover.

1899: 34/35. **Donation of a mosaic pavement and mosaicist's signature.**

Γαϊανὸς ὁ καὶ Πορφύρι(ο)ς (ἑκατοντάρχης) ἀδελφὸς ἡμῶν φιλο|τειμησάμενος ἐκ τῶν ἰδίων vvv | vacat ❦ ἐψηφολόγησε· Βρούτι(ο)ς ἠργάσετ[ο]

1. Abbreviation sign for ἑκατοντάρχης: X above P; the cognomen Gaianus, in spite of its Latin sound, may be a transcription of the Arab name Ghaiyan, ed.pr. ‖ 3. the last two words (mosaicist's signature) are in smaller letters; the mosaicist (Brutius; perhaps a Roman freedman or a local man) may have been a soldier too; ἠργάσετα[ι], ed.pr. [implying an error in grammar (aorist with ending in present); the final A is not visible on the ph.; perhaps ἠργάσετ[ο] for ἠργάσατ[ο], Tybout; in the same sense D.Feissel, *BE* (2008) no. 562] ‖ the use of the signum (surname) and the choice of Greek rather than Latin confirm the private contents of the inscription; the centurion was not writing in his capacity of Roman officer. The inscription has no Christian elements in itself (but cf. the inscription in our next lemma), ed.pr. [for ἀδελφός and other fictitious kinship terms as a reference to members of religious associations (pagan, Jewish, Christian) see *SEG* LV 1974].

1900: 36-41. **Donation of a table.**

Προσή̣ν̣ικεν | Ἀκεπτοῦς | ἡ φιλόθεος | τὴν τράπε||ζαν Θ(ε)ῷ Ἰ(ησο)ῦ Χ(ριστ)ῷ | μνημόσυνον

Abbreviation mark: horizontal strokes above the divine names in L. 5; punctuation: dots in L. 2 in fine and before and after ΘΩ in L. 3 ‖ 2. the name, a feminine form of Latin Acceptus (normally Accepta) has no parallel in the region, ed.pr. ‖ 3. φιλόθεος: unusual in Byzantine inscriptions, but used by early Christian writers, ed.pr. ‖ 4-5. the table offered is the altar serving for the celebration of the Eucharist and perhaps also for ceremonial meals, ed.pr., with references to the *NT* and Eusebius, *HE* 7.9.1-5 ‖ 6. μνημόσυνον: unusual in Byzantine inscriptions, but cf. *Matthew* 26.13, *Mark* 14.9, and *Acts* 10.4, ed.pr.

1901: 41. **Prayer on behalf of four women.**

Μν̣η̣μον̣ε̣ύσατε | Πριμίλλης καὶ Κυρι|ακῆς καὶ Δωροθέας, | ἔτι δὲ καὶ Χρήστη̣ν̣

4. Χρήστην for Χρήστης.

1902. Lydda/Diospolis. Construction of a church, late 4th cent. A.D. Mosaic inscription in a tabula ansata along the eastern side of the nave (near the steps leading to the bema) of a church found during excavations in a (modern) limestone quarry 5 km southeast of Lod. Edd.pr. Y.Zelinger, L.Di Segni, *SBF* 56 (2006) [2007] 459-468, especially 462-465 (ph.; dr.; translation).

Καὶ ταύτην τὴν ἐκ|λησίαν Διονύσιο|ς ὁ ἐδεσιμώτατος | ἐπίσκοπος Ε̣[--] | ----------

Dionysios bishop of Lydda is known from literary sources; in 381 A.D. he attended the oecumenical council in Constantinople, was still alive in 400, but dead in 415 A.D.; this is in line with the numismatic evidence dating the church to the late 4th cent., and with the 4th cent. letter forms; cf. αἰδεσιμώτατος ('most reverend'): the use of this low-ranking epithet for a bishop also points to a date in the 4th cent. A.D. (the restoration ἐπίσκοπος in *SEG*

XXXVI 1306 [6th cent. A.D.] may be doubted), edd.pr., who argue that Dionysios may have built the church for the benefit of pilgrims on their way to Jerusalem ‖ 4. ἐ[ποίησεν], ἔ[κτισεν], vel sim., edd.pr.

1903. Pella? (area of: Ras ad-Dayr). Dedication of a mosaic in a church, 600 or 601 A.D. Inscription in a mosaic medallion in the nave of a church. Z.Al-Muheisen, *ADAJ* 50 (2006) 98, publishes a photograph and a translation; transcribed on the basis of this photo by D.Feissel, *BE* (2008) no. 558 and, drawing on several photos, by P.-L.Gatier, *An.Ép.* (2006) [2009] no. 1617 (minor corrections to F.'s text and addition of line divisions; French translation). We give G.'s text, with the exception of a minor revision based on our own study of the photo in Al-M. See also M.Piccirillo, *SBF* 57 (2007) 689-692 (dr.; Italian translation; erroneous date: 568 A.D.).

Ἐπὶ τοῦ ἁγιωτάτου | κ(αὶ) μακαριωτάτου ἡμῶν | ἐπισκ(όπου) Ἰωάννου ἐγένετο τὼ | πᾶν ἔργων τῆς ψηφῖδ||ος τοῦ ἁγίου ἀρχαγ(γ)έλου Μιχαὴλ | (καὶ) Γαβριὴλ ἐκ σπουδῆς Σεργίου | πρεσβυτήρου (καὶ) ἀρχημανδρ|ίτου ἐν ἔτει τῷ βξχ´ ἔτι, | μη(νὶ) Ἀρτημεσίου πρότῃ, ‖ branch χρό(νοις) δ´ ἰνδ(κτιῶνος) branch

Abbreviation marks: S, diagonal stroke at the bottom of K (L. 3) and through the lower part of P (L. 10); small H above M (L. 9); horizontal strokes above the numerals ‖ 3-4. τὼ πᾶν ἔργων for τὸ πᾶν ἔργον; ἔργον, F., G. [however, the ph. shows an omega] ‖ 4-5. τῆς ψηφώσ(εως), G. ‖ 7-8. ἀρχιμανδρίτου, G. ‖ 8-9. Artemisios 1 (calendar of Arabia), Pompeian era (beginning in Autumn 63 B.C.): 21 April 601 A.D., F.; year 662 (Pompeian era of Pella), Artemisios = Autumn 600 A.D., G. [Ras ad-Dayr may have belonged to the territory of Gerasa rather than to that of Pella. The Pompeian era was used in both cities; Artemisios of the 4th indiction fell about April/May 601, in era year 663, while Artemisios of 662 fell in the 3rd indiction (April/May 600): there is a mistake either in the indiction or (presumably) in the year. In any case the inscription was certainly not written in autumn, Di Segni].

1904. Pella (area of: Deir el-Liyas). Donation of a mosaic in a church, 776 A.D. Mosaic medallion in a room south of the church of the monastery of Mar Liyas/Deir el-Liyas, (southwest of Gerasa). Ed.pr. L.Di Segni, *SBF* 56 (2006) [2007] 579/580 (ph.; translation).

Χρ(ιστ)οῦ συνε|ργοῦντος ἐψηφώ|θη ἐπὶ τοῦ θεωφιλε(στάτου) | Ἐσιον(ος?) [π]ρε(σβυτέρου) (καὶ) ἱγου⟨μ⟩ένου ‖ ἐκ σπουδῖς Ἰωάν(ν)ου φα|[κ]ο[π](ώλου?) ὑπὲρ [βοηθ]είας αὐτοῦ (καὶ) | συνβίου (καὶ) τῶν αὐτοῦ τέκνω|ν ἐν μ(ηνὶ) Ἰου[νίῳ], ἰνδ(ικτιῶνος) δι´, ωηλ´ | ἔτους [τῆς] (?) Πε[λ]λήνω||[ν πόλ]ις (?) †

Abbreviation signs: S; christogram (L. 1 initio); Ƨ (inverted stigma; L. 3 and L. 7); oblique stroke at the bottom of E (L. 4) and Δ (L. 8); horizontal stroke above the numerals ΔI (L. 8); I with a trema in ΔI (L. 8) and in L. 10 ‖ 3. the second and perhaps also the first theta lack the middle bar ‖ 4. initio perhaps ('Η)σίον(ος) (cf. nominative Ἡσίων in *SEG* XXXIX 1540), ed.pr. ‖ 8. the M may have had a small H on top; Ἰου[νίῳ] or Ἰου[λίῳ], ed.pr. ‖ 8-9. year 838 (era of Pella, starting in 63 B.C.) = 775/776 A.D.; June und July 776 fell in the 14th indiction, ed.pr. ‖ 9-10. the letters after ἔτους are hardly legible; perhaps τῆς (possibly abbreviated) Πελλήνων πόλις for Πελλαίων πόλεως, ed.pr. ‖ for the boundary between Pella and Gerasa, i.e., between Palaestina and Arabia, P.-L.Gatier, *BE* (2008) no. 571, points to his observations in *Syria* 84 (2007) 176/177.

1905. Sepphoris/Diokaisareia. The epigraphical evidence. J.F.Strange, T.R.W. Longstaff, D.E.Groh, *Excavations in Sepphoris*, vol. 1: *University of Florida Probes in the Citadel and Villa* (Leiden-Boston 2006) 24-29, offer an overview of the mainly 4th-6th cent. A.D. inscriptions (Greek, Latin, Aramaic and Hebrew) from Sepphoris and the epigraphical sources mentioning the city. The main Greek and Greek/Latin texts discussed are: **1)** six milestones (*SEG* XXIX 1605 and *An.Ép.* [1948] no. 152; Latin texts with the city name in Greek: Διοκαισαρία; four other Latin milestones are fragmentary); **2)** the 'Beersheva Tax Edict' (*SEG* XXXVI 1325 (LIV 1643; Διοκαισ(αρεία) is recorded in Fr. 3 Col. I L. 8 [S., L., G. present the texts of Fr. 3 with an English translation in the version of A.Alt, now obsolete after the republication of the document by L.Di Segni: see *SEG* LIV]); **3)** some epitaphs, inter alia *SEG* VIII 15 (M.Schwabe) = XX 416* (B.Lifshitz); text and translation; S., L., G. essentially follow the text of *SEG* VIII, with the exception of παρ' ὕδιον σεαυτοῦ in fine, instead of παρ' ὑδίον (?) [αὐ]τοῦ ἔτι (?) ν´ (*SEG* VIII); they reject Lifshitz's reading παρ' ὑδίον [αὐ]τοῦ ἐστιν (*SEG* XX [most likely the right interpretation, but correct ἐ(σ)τιν in fine, Di Segni ‖ Note that S., L., G.'s translation '[who built it] from his own [funds], year 50' does not correspond with their Greek text but (more or less) with that of Schwabe, whose comments on the era [see *SEG* VIII 15 app.cr.] they repeat; they unnecessarily translate the deceased's title πατήρ as 'the Father [of the city]', where 'father of Satyros' is the simple solution, Tybout]); **4)** the inscription recording the building of a synagogue (?) *SEG* VIII 16 (LIV 1638 (6)*; *CIJ*² 991; *IJO* III 6-12 no. Syr5; 'it appears that a certain Gelasios, an Archisynagogos, built something, perhaps a hospice for Jewish travelers, in honor of a fellow Archisynagogos named Severianus Afrus'. [We do not reproduce S., L., G.'s 'suggested text', based on that of *SEG* VIII, with some previous alternatives noted *ibid.* in the app.cr. included and some errors added. S., L., G. do not mention that this text is generally considered to record the construction of a synagogue]); **5)** the inscription recording the building of a civil basilica *SEG* XX 417 (XXVI 1667; cf. XLV 1931 sub (C), (2); text and translation); **6)** three mosaic inscriptions in medallions found at the sidewalk of the cardo of Sepphoris (two are mentioned in *SEG* XLIV 1371; text of one in *SEG* XLV 1945; translation of both in *An.Ép.* [1995] no. 1580; the text of the third is as yet unpublished).

[The survey is incomplete and does not include, inter alia, the mosaic inscriptions *SEG* XL 1444-1448 (LIII 1872), those from the House of Dionysios (*SEG* XXXVIII 1585 [LIV 1676]), the 'Nile festival building' (*SEG* LII 1674-1679) and the synagogue (*SEG* LV 1733-1742), Tybout].

1906. Skythopolis. Eulogia token mentioning Solomon, late 5th (?)/early 6th cent. A.D. Ed.pr. Y.Tsafrir, in *Congressus XIV Arch. Chr.* 731-734 (ph.), publishes four circular clay eulogia tokens found in a room (shop?) opposite to the nymphaeum on the southern slopes of Tel Bet Shean. One is inscribed Σολο|μών (733 no. 3); it has an indistinct image identified by L.Y.Rahmani as the (mandrake?) root used by Solomon to chase away demons: see *SEG* XLIX 2091; our token belongs to R.'s category (B), with the inscription partly in mirror script and

beginning at right (see *ibid.* for a more detailed description). The objects are dated prior to ca. 540 A.D. on the basis of the stratigraphical context, which shows that eulogia tokens, generally dated to the (mid) 6th/7th cent., were used earlier (probably from the late 5th cent.) than is assumed.

1907. Tel Aviv. Date on a jar handle, 155/154 B.C. Inscription incised before firing on top of a southern Levantine jar handle; found in a rescue excavation in the area of Kaplan Boulevard, Tel Aviv. Ed.pr. G.Finkielsztein, *IEJ* 56 (2006) 51-56 (ph.; dr.; translation).

("Ετους) ηνρ´ | ΜΕ(--?)

1. Year 158 (Seleukid era) = 155/154 B.C., ed.pr., who points out that the coastal area of Judaea belonged to the Seleukid sphere of influence at that time || 2. probably not a number, which would imply an order of the letters making up the numeral differing from that in L. 1; possibly an abbreviated name (magistrate, fabricant or potter?) or, less likely, an indication of the vessel's capacity (one μετρητής) or contents (e.g. μέλι or honeyed wine), ed.pr., with comments on the role of stamps and inscriptions incised before firing in the control of jar production and references to similar inscriptions on Palaestinian jars (especially *SEG* XXXV 1534 and XLVIII 1874).

1908. Tel Mikhal. Three stamped amphora handles, 350-300 and 2nd cent. B.C. Two Rhodian and one (probably) Samian stamped amphora handles from the excavations at Tel Mikhal (Tel Michal). Ed.pr. D.T.Ariel, *'Atiqot* 52 (2006) 89-91 (ph.): **1)** 'Αμύντα wreath (89 no. C1; rectangular; Rhodian fabricant; first half of the 2nd cent. B.C.); **2)** 'Επ[ὶ ---] | Δ[---] (89 no. C2; rectangular; Rhodian eponym; 2nd cent. B.C.); **3)** ΕΡ (89/90 no. C3; leaf-shaped; probably Samian; first half of the 4th cent. B.C.).

1909. Unknown provenance. Inscription on a lead weight of Malchos, 70 A.D. Square lead weight with a handle at top; inscription vertical on the obverse; on the reverse an unidentified sign within a low frame; acquired on the antiquities market in Jerusalem (reported to have been purchased from a citizen of Bethlehem) and now in a private collection in that city. Edd.pr. D.Barag, S.Qedar, *Israel Numismatic Journal* 15 (2003-2006) 62/63 (ph.; text in majuscules); cf. also P.-L.Gatier, *BE* (2007) no. 523.

Μ⟨ά⟩λ|χος | (ἔτους) | λ⟨α⟩´

Weight: 392 g || ΜΛΛ, ΛΛ, weight || the object is dated to 31th (i.e., the last) year of the reign of the Nabataean king Malchos II; edd.pr. list four weights of other local rulers: King Herod (Y.Meshorer, *IEJ* 20 [1970] 9/10), Herod Antipas (*SEG* XXXVIII 1646), Agrippa I (B.Mazar, *The Excavations in the Old City of Jerusalem near the Temple Mound* [Jerusalem 1971] 17, 21; for the date [40/41 A.D.] cf. A.Stein, *Israel Numismatic Journal* 5 [1981] 22-26) and Agrippa II (*SEG* XXXVIII 1647 = LII 1694 [*SEG* LII 1693 is another weight of Agrippa II which

should be added]). Contra G., who considers the identification with Malchos II unlikely in view of the absence of the royal title and the banality of the name; moreover, the date may alternatively be read as μ´.

1910. Unknown provenance. Bible quotation and prayer of donors, mid 6th/early 7th cent. A.D. Five fragments of a mosaic inscription in a tabula ansata; provenance and present whereabouts unspecified; published on the basis of photographs by edd.pr. M.Piccirillo, G.C.Bottini, *SBF* 56 (2006) [2007] 547-552 (ph.; dr.; text in majuscules; Italian translation); cf. also D.Feissel, *BE* (2008) no. 556.

branch 'Εὰν οὖν προσφέρεις τὸ δῶ[ρόν σου ἐπὶ τὸ θυσιαστ]ήριον κἀκεῖ μνησθῇς
ὅτι ὁ ἀδελφός σου ἔχει τ[ι κατὰ σοῦ, ἄφες ἐκεῖ τὸ] δῶρόν σου ἔμπροσ-
θεν τοῦ θυσιαστηρίου, κ[αὶ ὕπαγε πρῶτον δι]αλάγηθει τῷ ἀδελ-
φῷ σου, καὶ τότε ἐλθὼ[ν πρόσφερε τὸ δῶρόν σου]· ὑπὲρ σοτηρίας κ(αὶ) ἀν-
τιλήμψεος κ(αὶ) ἀφέσ[εος τῶν ἁμαρτίων [πάν]των τῶν καρποφορούντ(ων)

Abbreviation mark: S || 1-4. *Matthew* 5.23/24 (Sermon on the Mount) [with slight orthographical deviations from the *NT*, which has προσφέρῃς, διαλλάγηθι]: first epigraphical attestation: not in A.E.Felle, *Biblia Epigraphica* (cf. our lemma no. 2126), edd.pr., who adduce quotations in early Christian literature || 5. [αὐ]τῶν, edd.pr.; rather [πάν]των, F.

ARABIA

1911. Arabia. Christian inscriptions. See our lemma no. 1851.

1912. Arabia. Sculpture: inscriptions on statues. See our lemma no. 1853.

1913. Arindela (el-Rashidiyah). Christian mosaic inscription: dedication of a mosaic, 574 A.D. *SEG* LIII 1884 (text of P.-L.Gatier, *BE* [2005] no. 555). Published on the basis of the photograph in *ADAJ* 47 (2003) independently by L.Di Segni, *SBF* 56 (2006) [2007] 587-589 dr.; translation); some insignificant differences with G.'s readings. Di S. considers the possibility that the ἔργον γενάμενον διὰ 'Ανδρέου 'Ελήώτου ψι(φοθέτου) (LL. 10-13; ψι(φιστοῦ), Di S.) refers to the work representing the Virgin and of Christ (LL. 1-3, on the assumption that these figures were represented in a wall mosaic), and not (or not only) to the laying of the mosaic pavement. The mosaicist's ethnic 'Ελήώτης (= 'Ελιώτης) is that of Aelia Capitolina (Jerusalem); G. thought of Aïla (Eilat), but now follows Di S.'s interpretation (*BE* [2008] no. 571).

1914-1915. Bostra (area of: Umm al-Jimāl), Two epitaphs, 1st-3rd cent. A.D. Ed.pr. S.Said, *PalEQ* 138 (2006) 125-132 (ph.; dr.; translation), publishes two (of several hundreds of) new Greek epitaphs found in Umm al-Jimāl in 1996/1997; rectangular basalt blocks reused in Byzantine constructions; we incorporate the corrections of P.-L.Gatier, *BE* (2007) no. 530, and refrain from recording ed.pr.'s deficient readings in the app.cr.; referring to J.Aliquot, *MUSJ* 56 (1999-2003) 161-290, G. points out that ed.pr.'s views on the alleged connection between the name Ιατουρος (YṬWR) and the Ituraeans are obsolete.

1914: 125-127. **Epitaph of Iatouros:** Ιατου|ρος | Θαιμ|αλλα||θ, ἐτ(ῶν) | μη´

3-5. Θαιμαλλαθ: theophoric name related to the goddess Allath, G.

1915: 128/129. **Epitaph of Raoe:** Ραοη | Ιατο|υρου, | ἐτ(ῶν) || ο´

1.. Ραοη: female name (cf. Ροουα and Ροεος; *IGLS* 9244 and 9246), G. [cf. also Ραουαος in our lemma no. 1930, Tybout].

1916. Bostra (area of: Rihab). Christian mosaic inscription with a date, 832 A.D.? Rectangular mosaic pavement in the St. Constantine church at Rihab. Ed.pr. L.Di Segni, *SBF* 56 (2006) [2007] 578/579 (ph.): τμ´

Horizontal strokes above the letters || year 340: probably an abridged date for 6,340 (era of the world creation or Byzantine era), which would yield 832 A.D.; the inscription belongs to a repaired section of the mosaic pavement dated in another inscription to February 28, 517 (era of Arabia), i.e., 623 A.D. (cf. D.Feissel, P.-L.Gatier, *BE* [2005] no. 544; *SEG* LI 2040 app.cr. in fine; cf. also A.Michel, *Les églises d'époque byzantine et umayyade de Jordanie (province d'Arabie et de Palestine) V^{e}-VIII^{e} siècle* [Turnhout 2001] 221/222); M.Piccirillo, *SBF* 55 (2005) [2006] 387 note 64 (Italian translation).

1917. Dion. Localization and inscriptions. On the basis of literary, epigraphic and numismatic evidence A.Kropp, Q.Mohammad, *Levant* 38 (2006) 125-147 (maps), identify the site of Tell al-Ash'arī (north of the river Yarmouk) with Dion of the Dekapolis. Cf. P.-L.Gatier, *BE* (2007) no. 528, who points out that the 'recherche francophone' had achieved this result long since: see M.Sartre, *Aram* 4 [1992] 139-156 (cf. *SEG* LII 1484 [this study, however, is included in K.-M.'s bibliography and referred to in their text]). K., M. present an overview of the archaeological evidence and on 136/137 discuss the inscriptions; on 139-141 they offer a list of 16 dated inscriptions in chronological order (ranging from the reign of Claudius or Nero to 428 (?) A.D.), mostly with text and translation. We mention those included in *SEG* and/or *IGR*: *SEG* VII 255 (K., M. 139 no. 1); 256 (K., M. 139/140 no. 5); 258 (K., M. 140 no. 12); 260 (K. M 140/141 no. 15; to be included in *IGLS* XIV [M.Sartre; yet to be published] as no. 284); *IGR* III 1162 (K., M. 139 no. 3); 1163 (K., M. 139 no. 4); 1164 (*SEG* VII 257; K., M. 139 no. 2); 1165 (K., M. 140 no. 13); for three other inscriptions K., M. give the nos. of *IGLS* XIV, but no texts or translations: 271 (K., M. 140 no. 9); 287 (K., M. 140 no. 10); 353 (K., M. 140 no. 14). G. draws attention to an addendum: *SEG* XLV 2015 (1).

1918. Esbous. Renovation of a church, early Byzantine period. Rectangular limestone lintel found among debris on the north slope of the akropolis, below the Akropolis church to which it probably belonged. Edd.pr. K.Mattingly, T.W.Burgh, *Andrews University Seminary Studies* 43.2 (2005) 247-260 (non vidimus). Republished on the basis of a photograph by L.Di Segni, *SBF* 56 (2006) [2007] 583-585 (ph.; translation). We give Di S.'s text, which supersedes that of edd.pr.; cf. also P.-L.Gatier, *BE* (2008) no. 571.

Ἐπὶ το̣ῦ̣ θεοσεβ(εστάτου) Γεωργίο̣υ̣ πρεσ[β(υτέρου) καὶ ἡ]-
γουμένο̣υ̣ τοῦ Σωτηριώδ[ους δώ]-
ματος ἀνενεώθη ἡ ἐκκλ[ησία]
4 μηνὶ Σεπτεμβρίῳ πρ⟨ώ⟩τῃ, ἰν[δ(ικτιῶνος -)]

Abbreviation mark: small ƨ (inverted stigma; L. 1) || 2-3. σωτηριώδ[ους δώ]|ματος: 'saving house', 'house of salvation', i.e., the monastery attached to the church of which George was abbot, Di S.; perhaps Σωτηριώδ[ους Μνή]|ματος: 'Salutary Tomb' (specific name), G.

1919. Esbous. Christian donation (prayer), mid 6th cent. A.D. *IGLS* XXI.2.60; *SEG* XXIX 1611. L.Di Segni, *SBF* 56 (2006) [2007] 585/586, restores in LL. 3/4 [ὑπὲρ σ]ω̣[τηρίας] Φιλαδέλ|φου μαγ[ιστ(ριανοῦ) (καὶ)] π̣α̣[ντὸς τ]οῦ οἴκου αὐτοῦ instead of taking the letters MAΙ̣ as the beginning of a patronymic (Μαι[... κ(αὶ)], *IGLS*). The title μαγιστριανός (= agens in rebus) befits a person of some standing in the community like Philadelphos, who apparently financed the paving of the entire church (cf. also *IGLS* XXI.2.61).

1920. Gerasa. Building inscription of a cult association, probably 150-100 B.C. Rectangular stone block with an inscription in a recessed field on one side and architectural decoration in relief (akanthos; vine; bird) on the other; traces of red paint in some letters; found in 1992 on the lower terrace of the temple of Zeus, re-used in the foundations of the temple dedicated by Θέων in 69/70 A.D. (*I.Gerasa* 5/6). Edd.pr. P.-L.Gatier, J.Seigne, *Electrum* 11 (2006) 171-189 (ph.; dr.; French translation).

[Ο]ἱ τῆς τοῦ Διὸς | [τ]οῦ αμμανα ἑτ|[αι]ρείας, ἐπάρχοντος | [Βε?]λλαίου τοῦ Σπασίνου

The architectural frieze belongs to the Hellenistic temple which preceded that of Theon; it is not contemporary with the inscription (the frieze is reversed [top-down] as compared to the inscription); consequently the inscribed block was re-used already in the Hellenistic temple and should be dated prior to that building, i.e., before 70-60 B.C. The text is probably a building inscription (attached to the building it commemorates but does not mention) rather than a dedication || 1-3. 'Les membres de l'hétairie de Zeus du *hammana* - ou de Zeus-*hammana* (ont offert

ce *hammana* à Zeus)' (180); αμμανας (or αμμανα, undeclined; first attestation of this word in a Greek inscription) is probably a transcription of Aramaic *ḥamana*, i.e., 'chapel', 'temple'. Roman imperial inscriptions qualify Gerasa's principal deity not as 'Zeus (of the) hammana', but as Ζεὺς 'Ολύμπιος, which suggests a transformation of the cult, ed.pr.; see now in the same sense J.-B.Yon, in J.-B.Yon, P.-L.Gatier (edd.), *Mélanges en l'honneur de Jean-Paul Rey-Coquais* (Beirut 2007 = *MUSJ* 60 [2007]) 397-398 [geographical epithet: 'Zeus of Amman/Ammanitis' (Gerasa is in the Ammanitis, the Hellenistic term for Biblical Ammon), Di Segni] ‖ 3-4. in the Seleukid empire the ἔπαρχος is a royal official responsible for a region (satrapy, province or military district); since no civil authority is recorded, Gerasa was probably no more than a military colony at the time. The name Σπασίνης (or its equivalent Ὑσπα(ο)σίνης) is extremely rare, which renders a connection with king Hyspaosines, founder of the kingdom of Mesene/Charakene, plausible; the latter was a satrap before he broke free from the Seleukid empire and assumed his royal title (either shortly after 138/137 or shortly after 130/129 B.C.); the building, then, to which the inscription belonged, would date to the third quarter of the 2nd cent. B.C. In this period Hyspaosines' son (or perhaps another member of his family, if our Spasines is not the future king himself) may have been governor of the region (satrapy or sub-satrapy) to which Gerasa belonged. His name is either Βελλαῖος or Συλλαῖος; Bellaios is more likely in view of four coins assigned to Charakene by O.Callot and recording a king of that name, ed.pr.

1921. Gerasa. Epigram commemorating the construction of a hall, 362/363 A.D. Mosaic inscription in a tabula ansata in the portico in the south section of the macellum, in the northernmost taberna. Ed.pr. L.Di Segni, *SBF* 56 (2006) [2007] 581-583 (ph.; translation).

[--]ẹνον οἶκον
[– ⏑⏑ – ⏑⏑ – μεγ]άλου σθένος 'Αγκυλίνοιο
[– ⏑⏑ κα]ὶ χαριέντα καλῷ πολυφεγγέϊ κόσμῳ
[– ⏑⏑ –] κρατέοντος [ἐ]ναίσιμον ἡνί[α]ν ἀρχῆς·
[διὰ σπουδ]ῆς 'Ακυλίνου λαμπροτάτου πρώ[του τῆ]ς
[πόλεως ἐγέν]ετο τῷ εκ[υ' ἔτει --------]ΙΩ[----------]

The first four lines are hexameters, the rest is in prose, ed.pr. ‖ 4. probably [Οὐλπιανοῦ], governor of Arabia from mid 363 to 365 A.D.; in the first half of 363, Belaeus was governor, but governors usually took up their posts in late spring or summer and Ulpianus' name fits both the meter and the available room better than that of Belaeus, ed.pr. ‖ 5. or [ἐκ σπουδ]ῆς, ed.pr. ‖ 5-6. 'first of the city', i.e., clarissimus principalis, by the second half of the 4th cent. member of a kind of executive body within the council, usually called πρῶτοι (principales) or πρωτεύοντες; for πρῶτος τῆς πόλεως cf. *I.Gerasa* 188; *SEG* XXXVIII 1586 (Gabae) in the Lower Galilee); *IGR* IV 666 (Phrygia); cf. also πρωτοπολίτης in *SEG* XXVI 1688 (Eleutheropolis), ed.pr.; P.-L.Gatier, *BE* (2008) no. 571, points to Aquilinus' senatorial rank and to A.Laniado, *Recherches sur les notables municipaux* -- (cf. *SEG* LII 1905) 206-208 ‖ 6. πόλεως was written in abbreviated form, since there is no room for more than 5-6 letters; horizontal line above EK; year [4]25 (era of Gerasa) = 362/363 A.D., ed.pr., who prefers a 4th cent. to a 5th cent. date on the basis of the lettering (alpha with horizontal middle bar) ‖ for other inscriptions from the macellum see *SEG* XXXVI 1362-1371 and XLVII 2065.

1922. Hauran. Boundary stones. See our lemma no. 1848.

1923-1926. Hauran. Four dedications, late 1st-3rd cent. A.D. Inscriptions (re)published by T. Weber, *Sculptures from Roman Syria* (cf. our lemma no. 1853; ph.; texts in majuscules without line division; translations); cf. also P.-L.Gatier, *BE* (2006) no. 457.

1923: 98 no. 74. **Kafr (ancient Kapra?). Dedication of an altar, late 1st/early 2nd cent. A.D.** Mentioned in *Exposition des découvertes archéologiques de l'année 1953 organisée par la Direction Générale des Antiquités de Syrie au Musée de Damas* (no author; no year of publication [1954]) 31/32 no. 7, and by H.Laxander, in the article mentioned in *SEG* XLIX 1899, 580 note 15. Cubic basalt altar in the shape of a pillar with 'capital' and 'socle'; four squatting eagles on the upper corners; on the front the relief of a man clad in a rustic tunic and wearing boots, supporting a piece of cloth filled with fruits and holding a jug (?); inscription on the left side: Ακαβελος Αβ|δαι|ου ἀν|έθηκ|εν

1924: 99 no. 75. **Kafr (ancient Kapra?). Dedication of a statue (or sculptor's signature?), 2nd cent. A.D.** Mentioned in *Exposition* -- (cf. the preceding lemma) 31/32 no. 5; and by B.Zouhdi, *Département des Antiquités Syriennes aux époques grecque, romaine et byzantine. Catalogue du Musée National de Damas* (Damascus 1976) 112/113 no. 2. Basalt statue of a man clad in chiton and himation and holding a plant (laurel branch?) in his left hand; inscription on the front of the square pedestal: Κάσιος Νασρου | ἐπο[ί]ησεν

[Kasios is probably the commissioner (i.e., the man represented) rather than the sculptor; cf. e.g. the text in our lemma no. 1926 where the meaning of ἐποίησεν is unequivocal on account of the addition ἐκ τῶν ἰδίων, Tybout].

1925: 105/106 no. 79. **Soada/Dionysias (Suweida). Votive inscription, late 1st-3rd (probably second half of the 2nd) cent. A.D.** S. and A.Abdul-Hak, *Catalogue illustré du département des antiquités gréco-romaines au Musée de Damas* (Damascus 1951) 57/58 no. 3; J.Starcky, *LIMC* I (1981) 567 no. 34 s.v. Allath; mentioned inter alia by H.Laxander, in the article mentioned in *SEG* XLIX 1899, 581 note 18. Basalt statue of Athena-Allath in the promachos pose, clad in a sleeveless peplos and an aegis with gorgoneion and armed with shield, helmet and spear (the latter object is lost); inscription on the pedestal.

Ὑπὲρ σωτηρίας | τοῦ κυρίου ἡμ[ῶν]

ΥΜΩ[Ν], W.; corr. G. [the ph. shows no room after HM: ἡμ(ῶν)?, Tybout].

1926: 107 no. 82. **Soada/Dionysias (Suweida). Dedication of a statue of Victory, 2nd cent. A.D.** Abdul-Hak, *op.cit.* (cf. our lemma no. 1925) 58; Zouhdi, *op.cit.* (cf. our lemma no. 1924) 116; P.Linant de Bellefonds, *LIMC* VIII Suppl. (1997) 880 no. 18 s.v. Nike in peripheria orientali. Basalt statue of Victory (wings lost) standing on a globe in the customary gliding motion; inscription on the front of the base.

Ασμαθος | Σολυμου ἐlποίησεν ἐκ | τῶν ἰδίων

2-4. ΕΚ ΤΩΝ ΙΔΙΩΝ ΕΠΟΙΗΣΕΝ, W. [corrected from the ph., Tybout].

1927-1929. Hauran. Three epitaphs, 2nd/3rd cent. A.D. Inscriptions (re)published by T. Weber, *Sculptures from Roman Syria* (cf. our lemma no. 1853; ph.; texts in majuscules without line division; translations).

1927: 40 no. 18. **Eutime/Euthymia (al-Harrah). Epitaph of Berses and signature of the sculptor Antoni(o)s, 2nd/3rd cent. A.D.** Abdul-Hak, *op.cit.* (cf. our lemma no. 1925) 66 no. 32; A.Sartre-Fauriat, *Des tombeaux et des morts* (see *SEG* LI 2049) I 280/281 no. 43; to be published as *IGLS* XIV 495; *SEG* XLIX 2003 (text of B only). Black basalt stele with pointed top; almost sculptured in the round is a young woman clad in a chiton and himation (drawn from the shoulders over the rear part of the head) and wearing a necklace. Inscriptions on the front (A) and right side (B) of the protruding pedestal.

A: Βερσης | Μαρκέλλου | ἀπέθανεν ἐlτῶν ιε´ **B:** Ἀντώνις ἐπύη

A. 2. the Y is engraved above the O (i.e., in L. 1 in fine); ΜΑΡΚΕΛΛΟ[Υ], W. || **B.** ΑΝΤΩΝΙΣ, W. [correctly, but with the erreoneous transcription Ἀντωνῖ[νο]ς]; ἐπύη for ἐποίει, W. [which seems preferable to S.-F.'s transcription ἐπ⟨οί⟩η(σεν), Tybout].

1928: 118 no. 103. **Nela (Moushannef). Epitaph of Ouatheros, early 3rd cent. A.D.** Sartre-Fauriat, *op.cit.* (cf. our lemma no. 1927) I 245/246 no. 1; to be published as *IGLS* XVI 852. Rectangular basalt stele with the relief bust of a man clad in chiton and himation, his right hand protruding from the garments; inscription left (LL. 1-5) and right (LL. 6-9) of the head.

Ουlαθεlρος ἐτlῶν || κ´ · | Αιlλαlμοlς

1-3. Ουαθερος: no other attestation of this name, S.-F. || 6-9. Αιλαμος: either the sculptor or the dedicant of the stele, S.-F.; 'Ailamos (erected it)', W.

1929: 50 no. 37. **Tafas. Epitaph of the soldier Celsus, 100-150 A.D.** *SEG* XLIX 2032 (6) [under Syria. Unknown provenance. 'Unpublished (?), W.]. Rectangular stele with the bust of a bearded man dressed in a military cloak and with a short sword hanging from the waist; inscription between guide-lines below: Κέλσος | στρατιlώτης

1930-1935. Hauran. Salkhad. Six epitaphs, 2nd-4th cent. A.D. Six basalt stelai (rectangular; some with arched top) with Greek inscriptions found together with three stelai with Nabataean texts and one anepigraphic stele incorporated in the walls of the entrance corridor of a tomb built into the rocks along the road leading from the village to the citadel of Salkhad. Ed.pr. J.Aliquot, *AAAS* 47/48 (2004/2005) [2008] 179-186 (ph.; French translations), who comments on the Semitic names, all known (occasionally in slightly differing forms) from Greek and/or Nabataean inscriptions from southern Syria.

1930: 181 no. 1. **Epitaph of Nounathe:** Νουlναθη | Ραουlαου

1931: 181 no. 2. **Epitaph of Anamos.** Lines separated by horizontal strokes.

Ἐνθάlδε κῖτε | Αναμlος Οβεllδου, | ἐτῶν | vacat ξ´ vacat

2. E in fine engraved 'en exposant' || 6. N in fine engraved under ω.

1932: 182 no. 3. **Epitaph of Thophese:** Θοφlεση, | ἐτ(ῶν) | vacat μ´ vacat

1933: 182 no. 4. **Epitaph of Phaseathe:** Φασlεαlθη

1934: 183 no. 5. **Epitaph of Thamares (Ausos):** Θαμlαρης | Αυσος, | vacat κη´ vacat

Either Thamares Ausos or Thamares son of Ausos ('28 years old'), ed.pr.

1935: 183 no. 6. **Epitaph of Abdalges:** Αβδαλlγης Αυlσου, ἐτlῶν | vacat κε´ vacat

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1936. Hauran. Umm al-Djimal. Bilingual (Greek/Nabataean) epitaph of Fihr, son of Shullay, 3rd cent. A.D. *PAES* III A 238 (1) (Greek); IV A 41 (Nabataean); *CIS* 192; *SEG* XXIX 1604. D.Mascitelli, *EVO* 29 (2006) 231-237 (ph. of Nabataean text), analyses the meaning of *rb*, the Aramaic/Nabataean pendant of τροφεύς (the terms are not necessarily equivalent, since the Greek and Nabataean version seem to be independent from each other): both are court titles (cf., for τροφεύς, the similar interpretation of M.Sartre: see *SEG* XXIX 1604 app.cr.) indicating specific charges of a military, political or religious nature. *Rb* is mostly on record in a military sense (commander of a garrison); that Fihr's epitaph was found far from the region of Lower Mesopotamia, over which king Gadimath ruled, suggests that he died during one of the king's campaigns against tribes in the West (Gadimath himself is said to have died at the court in Palmyra).

1937. Madaba. Epigram in honor of martyrs, second third of the 6th cent. A.D. Mosaic inscription in a medallion set in the pavement of the narthex, in front of the entrance of the nave, of a church dedicated to anonymous martyrs (A.Michel, *Les églises d'époque byzantine et umayyade de Jordanie (province d'Arabie et de Palestine) Ve-VIIIe siècle* [Turnhout 2001] 311-314). Ed.pr. L.Di Segni, *SBF* 56 (2006) [2007] 586/587 (ph.; translation). We give the text of P.-L.Gatier, *BE* (2008) no. 571, who points out that this text consists of three iambic trimeters, with each verse divided over two lines.

῞Οστις πρόσεισι | [κα]ρδίαν ἁγνὴν ἔχοι |
[μνήμην φ]υλάττων | [ἐ̣ν β]ί̣ῳ̣ (?) τῶν μαρτύρων, ||
[δι]δούς τε δόξαν | τῷ̣ Θεῷ̣ κατ' ἀξίαν

Dated by ed.pr. on the basis of the letter forms || 2. [ὧδε] βάϊαν, ed.pr., who interprets βάϊα as a local or vulgar form of βάϊον or βάϊς ('palm branch') || 4-5. [τῶν ἁγι]ω(τά)των μαρτύρω|[ν], δούς, ed.pr. || 5-6. 'giving glory to God' is reminiscent of *Ps.* 67 (68).35, echoed in *Revelation* (4.9; 11.13; 14.7); cf. also *SEG* XLIV 1409 (Mount Nebo, bishopric of Madaba; see also A.E.Felle, *Biblia epigraphica* [cf. our lemma no. 2126] 77 no. 77, erroneously assigned to the bishopric of Esbous), ed.pr.

1938-1939. Madaba (area of: Umm al-Rasas). Mosaic inscriptions in a church, 586 A.D. Mosaic inscriptions in a church ('La chiesa del reliquiario') excavated in the northern section of Umm al-Rasas/Kastron Mefaa. Ed.pr. M.Piccirillo, *SBF* 56 (2006) [2007] 375-388 (ph.; dr.; Italian translations), especially 384-386. We incorporate the readings and suggestions of D.Feissel, *BE* (2008) no. 580.

1938: 384/385. **Construction of the church, 586 A.D.** Inscription in a tabula ansata in the eastern part of the nave, in front of the apse.

[-----------------------------] κα(ὶ) σὺν π̣[-----------] τ̣ὸ̣ πᾶν ἔ̣ργον̣
χ[ρόνοις --------------- τοῦ] Σ̣ε̣ργίου ἐπισκ(όπου) προνοί̣ᾳ τοῦ
Δ[----------------------------]Υ̣ΜΟ(--) ἐν ἔτ(ει) υπα', μ(ηνὶ) Ἀρτε-
μ(ι)σ(ίου), ἰνδ(ικτιῶνος) [------- Κασ]ι̣σεου Οὐαλίου, Ἀμριλίου
πιστ[ικ---------------------- ὧ̣ν] Κ̣(ύριο)ς γινώσκει τὰ ὀνόμ(ατα)

Abbreviation marks: S; diagonal stroke through the lower diagonal hasta of K (L. 2); small letters (O and H) above M in L. 3; C above M in L. 4 initio; O above N in L. 5 in fine); horizontal stroke above KC (L. 5) || [on the ph., part of the mosaic at right is missing] || 2. Sergios was bishop of Madaba, F. || 3. year 481 (era of Arabia) = 586 A.D. || 4. K]ασισέου ΟΥΑΛ ἰοῦ 'Αμριλίου, ed.pr. [ph. and dr. do not show the letters AC]; corr. F. || 5. πιστ[ικοῦ] ('fedele'), ed.pr.; πιστικός: 'une fonction encore mal définie, comme déjà à Umm al-Rasas' (cf. *SEG* XXXVII 1555 and 1597), F. [Or plural? The office was apparently collegial. On the meaning of the term see *SEG* XXX 1685 (erroneous interpretation) and XLV 1931, Di Segni], ed.pr.; ----] (Χριστὸ)ς, ed.pr.; corr. F.

1939: 385/386. **List of donors, undated.** Rectangular panel in the apse, in front of the altar; vines and grapes below and at right of the inscription.

[-------------------------------]βανεθ Ἀγρωπεῖνα
[----------------------]ιου κ(αὶ) Ναουμος ἀδ(ε)λφὸς καὶ
[----------------------]ανου κ(αὶ) Παῦλος ἀδελφὸς
[-------]ου κ(αὶ) Π⟨ρ⟩οκόπις Σεργίο⟨υ⟩, ὑπ(ὲ)ρ σωτη(ρίας)
[ὧν τὰς προσφ]ορὰς Κύριος προσδέξεται
[ἐπὶ τοῦ θε]ο̣φιλεστάτου Αββεσοβεος πρεσβ(υτέρου)
vacat ἐφυλωκαλίθι

Abbreviation marks: S (also at the bottom of K in LL. 2/3); diagonal stroke through the lower diagonal hasta of K (L. 4); horizontal stroke after Λ (L. 2) || 1. βανεθ: probably a transcription of Arabic *banât* ('daughters'); Ἀγρωπεῖνα: variant of Latin Agrippina?, F. [the toponym Grofina, (A)gruppinah for Ἀγριππῖνα is found in the Mishnah (*Rosha hashanah* 2.4; see G.Reeg, *Die Ortsnamen Israels nach der rabbinischen Literatur* (Wiesbaden 1989) 196/197, Di Segni] || 2-3. ἀδελφός: monastic title rather than family relationship, F. [however, for 'monk' inscriptions in this region generally use μοναχός or μονάζων; a religious interpretation of ἀδελφός should clearly be supported by the context, which is not the case here, Di Segni] || 4. ΠΙΟ, mosaic || 4-5. Σεργίου πρ(εσβυτέρου) σωτη(ρίᾳ) | [—]ορας Κύριος πρόσδεξε τὰ ι, ed.pr.; corr. et rest. F. || 6. rest. e.g., F. || 7. ἐφυλωκαλίθι for ἐφιλοκαλήθη, F. || except for Ἀγρωπεῖνα, all names are known at Umm al-Rasas, ed.pr.

1940. 'Orman. Building inscription, 359/360 A.D. *SEG* VII 1170. D.Dana, *art.cit.* (cf. our lemma no. 814) 141, observes that the names Σαδαλλας Σαρεδαθου are Nabataean and should not have been included in *LGPN* IV s.vv.

1941. Petra. Fragmentary epigram, 2nd/3rd cent. A.D. Three fragments of a marble plaque found during excavations in the caldarium of the Roman-Byzantine Baths. Mentioned by M.S.Joukowski, *ADAJ* 50 (2006) 364 (ph. of one fragment [confusing reference to a 'Homeric word "prudent" (Tryanos'; the word intended is πινυτός; see below app.cr. ad L. 2, Tybout]. See now ed.pr. T.Gagos, *JRA* 22 (2009) 386/387 (translation).

Καὶ τάδ[ε ----?----]αθρακ[------?------ κυβ]ερνητ[---]
Αἰακὸς [------?------]ο̣η πινυ̣[τ-------?-------]ι̣[--------]
ὄφρα κε[--]
[ἐν]θ̣άδε [---]

1. The words τάδ[ε (adjective?) μέλ]αθρα or β]άθρα must have described the object (base of a statue or a seat?) or building (the Great Temple?) to which the inscription was attached, ed.pr. || 1-2. κυβερνήτης is used metaphorically to indicate a guide or governor; it may be connected with Aiakos: perhaps an allusion to Q. Aiacius

Modestus Crescentianus, a governor of the Severan age (cf. *IGLS* XXI.4.1-8), ed.pr. || 2. a form of πινυτός ('prudent') or πινυτόφρων ('of wise or understanding mind'), ed.pr. || possibly a honorary epigram for a governor; for the genre see L.Robert, *Hellenica* IV (Paris 1948), ed.pr., who refers to Merkelbach-Stauber, *SGO* IV 22/71/01 as the 'unauthorized edition' of another, much later, honorary verse inscription from Petra.

1942. Phaino. Christian epitaph of Stephanos, 592 A.D. *IGLS* XXI.4.107; *SEG* VIII 342. Republished by L.Di Segni, *SBF* 56 (2006) [2007] 590-592, on the basis of a copy by A.Alt (dr.); now in *I.Pal. Tertia* I b 68 (color ph.; new dr.; cf. *SEG* LV 1761), with new readings based on autopsy: the stone was recovered in 1995/1996 during excavations in the south cemetery where it was first recorded in 1934; it is now in the British Institute for Archaeology and History at Amman. We give the text of *I.Pal. Tertia* I b 68, confirmed by the ph. and dr., which supersedes all previous editions.

† Ἐνταῦθα κῖτε Στέ|φανος Σαβίνου, ζήσας | ἔτη ιγ΄· ἀνεπάη ἐν Χριστῷ | ἐν ἔτι υπζ΄, μ(ην)ὶ Δεσίου κβ΄, ἐ(ν) || τῷ ἐνιαυτῷ, οὗ ἐμαμίουν | οἱ ἄνθρωποι καὶ ἀπέθανεν | vacat τὸ τρίτ⟨ο⟩ν τοῦ κόσ{ι}μου

Horizontal strokes above the numerals || 4. year 487 (era of Arabia) = 592 A.D. || 5. ἐμαμίουν for ἐμάμμων; μαμμᾶν (epigraphically unattested): 'to cry for food', implying a famine *I.Pal. Tertia*, with further comment on (combinations of) famine and plague in Palaestina and in Phaino (cf. *I.Pal. Tertia* 69/70, similarly with the remarkable phrase ἀπέθανεν τὸ τρίτον τοῦ κόσμου, reminiscent of *Rev.* 9.18: ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων; see also *SEG* LV 1764 sub 7); Di S. restores [ἐνό]σουν and reads the date as υλζ΄ (= 542 A.D.), connecting it with the great plague in Palaestina in that year. [*I.Pal. Tertia's* interpretation of ἐμαμίουν seems strange; rather ἐμαμίουν may be a Greek verb based on the Semitic root MWM (Hebrew *humam*, pres. *mumam*), 'to be afflicted with a *mum* (physical impariment, injury, deformity) - a term that may hint to damage inflicted by a bubonic plague, Di Segni].

1943. Philippopolis. Dedication to Marcus Aurelius and Commodus, 177/178 A.D. *PAES* III B 392; *IGR* III 1195; *SEG* XXXVIII 1662. W.Oenbrink, in K.-P.Johne, T.Gerhardt, U.Hartmann (edd.), *Deleto paene imperio romano. Transformationsprozesse des Römischen Reiches im 3. Jahrhundert und ihre Rezeption in der Neuzeit* (Stuttgart 2006) 250 (with note 36; ph.), argues that this stone is likely to come from Shahba (Philippopolis) itself, not from 'a ritual building in the vicinity' (*SEG*). O. shows that prior to the foundation of a Roman colony there was an indigenous settlement with Greek and Roman elements. [For the urban and administrative development of Philippopolis see also LIV 1706].

1944. Zizia. Christian epitaph of Georgia, early Byzantine period. Rectangular stone with arched top; inscription above a large cross. Ed.pr. M.Piccirillo, *SBF* 56 (2006) [2007] 593 no. 1 (ph.; text in majuscules): † Γεοργία

Sixteen other simple funerary stones from the same site (59 nos. 2-17) have crosses only; for other inscriptions from Zizia/Ziza see *SEG* LII 1740-1742 (1742 is another epitaph with a single name).

1945. Zoora. Jewish and Christian epitaphs. See our lemma no. 2137 sub (7).

EGYPT

1946. Egypt. Collections of studies. In *Hellenistic and Roman Egypt. Sources and Approaches* (Aldershot 2006), R.S.Bagnall collects 24 of his articles, all previously published, with some additions at the end of the volume (which has no page-numbering of its own; the original page-numbers have been retained). Few of these multi-faceted studies primarily based on papyrological sources are of direct relevance to the epigraphist; we mention B.'s articles on Ἀρχάγαθος Ἀγαθοκλέους ὁ ἐπιστάτης τῆς Λιβύης (see *SEG* XXVI 1713, concerning *SEG* XVIII 636 [= *I.Alex.Ptol.* 5]; here article no. VII) and on the bust (?) of the author Διοσκουρίδης (see *SEG* LIII 1934; here article no. X; ph.; dr.); the latter object is also the subject of a digression in an otherwise 'anepigrapical' essay on the Alexandrian library (article no. IX, on p. 354; ph.; dr.; originally published in *PAPHS* 146 [2002] 348-362). For reviews see A.Martin, *CE* 82 (2007) 364/365, and P.Ubierna, D.M. Santos, *Bryn Mawr Classical Review* 2007.05.16.

C.La'da, C.Römer et alii (edd.), *Schrift, Text und Bild. Kleine Schriften von Herwig Maehler* (München-Leipzig 2006), republish, with occasional updates in bibliographical references, 19 of Maehler's articles. Those touching on Greek epigraphy have been covered in previous *SEG*-volumes: XXXIII 1566, XXXVIII 1836, and XLII 1554 (= *Schrift, Text und Bild* 187-196, 197-214, and 230-237, respectively).

For the articles concerning Egypt in a collection of studies by H.Heinen see our lemma no. 2091 sub (1) and (3).

1947. Egypt. Administration: the Roman governor. A.Jördens, in H.-U.Wiemer (ed.), *Staatlichkeit und politisches Handeln in der römischen Kaiserzeit* (Berlin-New York 2006) 87-106, examines edicts and public letters (mainly known from papyri) for the light they shed on the style of government of the praefectus Aegypti. The only inscription discussed at some length is the Edict of T. Iulius Alexander (68 A.D.; see our lemma no. 1989), especially the preamble (text and German translation of LL. 2-26) in which some general characteristic of prefectorial rule are formulated: πρόνοια as leading principle (to be understood both as 'Fürsorge' and 'Vorsorge'; also φροντίς in other documents); role of the governor in guaranteeing safety, peace, order and justice (the latter aspect, though rarely made explicit, is of primary importance); active protection of the interests of the population, often against abuses of lower officials like nome strategoi (governors countered wrongs about which they had heard [ἤκουον /πυνθάνομαι] in legal hearings or through petitions; they also investigated on their own initia-

tive: cf. e.g. *OGIS* 665 = *IGR* I 1262 = *SEG* XX 694 = *SB* 8248 LL. 37/38); governor as representative of the emperor (in Alexander's case Galba, whose accession to the throne probably prompted A.'s actions). The main fields of the governor's activities are abuses in agriculture, legal practice and military requisitions. There is no difference in the style of government of the Egyptian equestrian prefects and the senatorial governors in other provinces. On 50/51, J. adduces some epigraphical edicts of governors outside Egypt, inter alia *SEG* XXVI 1392 (XLIX 1860; Sagalassos; 14-21 A.D.); XXXIII 1177 (Myra; 43 A.D.); XXXVII 1186 (LI 1812; Takina; 212/213 A.D.); *IGLS* 1998 (*SEG* XVII 755; Epiphania, Syria; reign of Domitian).

See now also A.Jördens, *Studien zum* praefectus Aegypti. *Statthalterliche Verwaltung in der römischen Kaiserzeit* (Stuttgart 2009).

1948. Egypt. Elites: kings, priests and local elite as benefactors in times of famine. H.Heinen, 'Hunger, Not und Macht. Bemerkungen zur herrschenden Gesellschaft im ptolemäischen Ägypten' *AncSoc* 36 (2006) 13-44, is based on a detailed examination of LL. 1-20 of the Kanopos decree (*OGIS* 56; *SB* 8858; *SEG* XVIII 628-631; LV 1816*; *I.Prose* 8-10; *I.Louvre* 1; 238 B.C.; text and German translation) and of the Theban decree for Kallimachos, strategos of the Perithebas (*I.Prose* 46; *SEG* XXIV 1217*; *OGIS* 194; *SB* 8334; ca. 39 B.C.; text and German translation). Both documents underline the dependence of the benefactors, whether royal or local, on the gods. In both cases the indigenous priests are responsible for the selection of the achievements to be honored (especially the honorands' efforts to combat famines) and the formulation of the honors (in Thebes, the priests are mainly responsible, though the city also plays a role: οἱ πρεσβύτεροι and οἱ ἄλλοι πάντες in L. 3 should be interpreted as city representatives in a polis-like structure rather than as subordinates of the priests). In favoring the symbiotic relationship of gods and rulers, the priests confirm their leading position among Egyptian elites, which is unique in Hellenistic monarchies. Both decrees draw heavily on contemporary euergetistic vocabulary; though the excessive praise bestowed on Kallimachos (L. 19: ὥσπερ λαμπρὸς ἀστὴρ καὶ δαίμων ἀγαθός; L. 26: σωτὴρ τῆς πόλεως) exalts him to the sphere of gods and kings, this kind of adulation is typical of late-Hellenistic honorary vocabulary and does not imply that he was deified or ruled as a sort of vice-roy over the Perithebas; H. adduces some interesting passages from papyri, in which officials are addressed by petitioners as θεὸς καὶ κύριος (ἀντιλήμπτωρ), vel sim.

Especially for the Kallimachos decree H. offers many useful observations on the interpretation of single words or clauses; on 24/25 notes 21-23, he points to problematical readings and restorations accepted in *I.Prose*, without venturing alternatives. Discussion inter alia of LL. 31/32 (the stele should be erected [ἐπὶ] τῆς κρηπῖδος τοῦ αὐτοῦ ἱεροῦ, ὡς καὶ δημοσίαι τέτευχεν αὐτὸς τῆς παρὰ τοῦ μεγίστου θεοῦ | ['Αμονρασωνθὴρ εὐμενείας, ὅ]πως εἰς τὸν αἰῶνα αἰείμνηστοι αὐτῶι ὦσιν αἱ εὐεργεσίαι; χάριτος instead of εὐμενείας is conceivable; 36 note 52). The divine favor which Kallimachos received in public (δημοσίαι) is probably that which he had implored when invoking the god (LL. 18/19); a striking parallel in a Hieroglyphic document (L. Coulon, *REgypt* 52 [2001] 85-112) suggests that we have an oracle communicated in the temple, presumably on the terrace (κρηπίς, 'der gegebene Ort der Kommunikation zwischen Öffentlichkeit und Priesterschaft'; 35). In the last sentence, αὐτῶι should be

interpreted as a dativus commodi: 'damit (seine) Wohltaten ihm für alle Zeit unvergessen bleiben'.

1949. Egypt. Emperor: honorary inscriptions on 'Vier-Säulen-Monumente'. In D.Boschung, W.Eck (edd.), *Die Tetrarchie. Ein neues Regierungssystem und seine mediale Präsentation* (Wiesbaden 2006) 249-322, W.Thiel studies a number of monuments called 'Tetrakionion', 'Tetrastylon' or 'Tetrapylon' and erected in Egyptian cities in honor of the Tetrarchs and earlier emperors. In passing he also mentions the inscriptions engraved on the socle of the columns. The following monuments are discussed: **1)** 'Pompey's Pillar' in Alexandria; on 254-256 Greek text and German translation of the honorary inscription for Diocletian: *I.Alex. Imp.* 15 (*OGIS* 718; *IGR* I 1068; *SB* 8278; *SEG* XVII 789; XVIII 643). T. suggests that this pillar was one of originally four columns forming a square of ca. 45 x 45 m erected in the temenos of the Serapeion; see F.Kayser, *BE* (2008) no. 587, for a summary and rejection of the argument, and for observations on the emperor's epithet πολιοῦχος; **2)** the Tetrastylon of Hermoupolis Magna; on 274 note 36 Greek text of *I.Hermoupolis Magna* 12 (*CIG* 4704; *IGR* I 1145; *SB* 8311; honorary inscription for M. Aurelius and Commodus); **3)** Tetrastylon of Antinoopolis /Antinoe; on 281 note 52 Greek text of *CIG* 4705 (*IGR* I 1143; honorary inscription for Severus Alexander and his mother Iulia Mammaea).

For this type of monument cf. also E.Jastrzębowska, 'Das Viersäulendenkmal von Ephesos: römische Idee, Konstantinopler Dekoration, lokale Herstellung', in *Congressus XIV Arch. Chr.* 447-454, with brief reference to its fragmentary inscription *I.Eph.* 1306.

1950. Egypt. Emperor, cult: Καισάρεια and Σεβάστεια. S.Strassi, *APF* 52 (2006) 218-243, collects and studies 40 documents recording temples for the imperial cult called Καισάρεια and Σεβάστεια, known for several cities in Egypt. The only relevant inscription is *I.Philae* 140 (*OGIS* 657; *SB* 8897; cf. *SEG* XXXIX 1675): dedication of a temple to Augustus (13/12 B.C.; = S. 234 no. 1. [The name of the building is not recorded]).

1951. Egypt. Funerary epigrams. B.Boyaval publishes five notes on funerary epigrams from Egypt (complete or partial French translations). [Below, nos. refer to Bernand, *Inscr. métriques* unless stated otherwise].

1) *Kentron* 22 (2006) 209-211: the concept of χάρις, on record in epigrams but not in prose epitaphs, either expresses gratitude of family members, mostly children, towards the deceased (e.g. no. 52 L. 10; *GV* 1556; Alexandria) or of the deceased towards his family (no. 1 L. 3; *SEG* XV 877; unknown provenance; γλυκερὰς ... χάριτας in L. 4, however, refers to gratitude - 'marques de reconnaissance' - of the children; accordingly, the φίλαι χέρες of Menelaos' children in L. 3 may be a vox media: 'loving hands', but at the same time 'beloved hands' [sc. by Menelaos]). The χάρις in *SEG* XXVI 1808 (L. 3; unknown provenance) is probably that of the community over which the deceased exerted autority: the qualifications βέλτιστος, ἔλαμψα, καλοκἀγαθία (LL. 4/5) and the assertion οὐθὲν ὀνησιφόρον δ' ἔσχον ἔγωγε βίον

(L. 6) suggest that he was a magistrate. This epigram is an exception in that χάρις is not set within a family context. Cf. also below sub (4).

2) *Lychnos* 106 (2006) 54-56: discussion of the interplay of phonetical evolution and meter, with special reference to the epigrams from Leontopolis (*JIGRE* 29-40; 2nd cent. B.C.-2nd cent. A.D.); long vowels abbreviated to short ones: in L. 8 of *JIGRE* 32 (no. 45; *SEG* I 569; VIII 493; *SB* 6646; *GV* 644; *CIJ* 1509), Η was pronounced as Ε in ἑβδόμη; in L. 7 of *JIGRE* 39 (no. 16: *SB* 5765; *GV* 850; *CIJ* 1530 a), Ι in πολιταρχῶν was perceived as short; vowels long by position become short when the first of the two following consonants is not pronounced: πάντας τόν pronounced as παντατον in L. 3 of *JIGRE* 34 (*SEG* I 571; *SB* 6648; *CIJ* 1511); πάντες Ῥαχῆλιν pronounced as παντεραχηλιν in L. 1 of *JIGRE* 36 (no. 44; *SEG* I 573; VIII 493; *SB* 6650; *GV* 1239; *CIJ* 1513); in L. 5, similar innovations are mixed up with metrical errors. Awareness of these phenomena should prevent superfluous editorial comments (as by Bernand ad nos. 36 L. 2 and 73 L. 5).

3) *Lychnos* 107 (2006) 67-70: several epigrams/epitaphs from Leontopolis mix up prose with incomplete verses. In *JIGRE* 36 (see above sub 2) L. 2, ὡς (ἔτους) λ´ follows on the half-pentameter σώφρονα, πασιφίλην, which should not be completed to make a full verse by reading either ὡς τριάκοντα ἐτῶν or ὡς τριακονταέτης (cf. L. 3, which similarly combines a half-pentamer with a conclusion in prose). Other texts should be considered prose epitaphs with metrical sequences created spontaneously rather than intentionally: e.g. *JIGRE* 37 (no. 17; *SEG* I 582; *SB* 6659; *CIJ* 1522), 40 (no. 95; *IGR* I 1318; *SB* 8837; *CIJ* 1539), and 85 (*SEG* I 575; *SB* 6652; *CIJ* 1515).

4) *Lychnos* 108 (2006) 66/67: discussion of *SEG* XXVI 1808 (see above sub 1). Comments on χάρις (see above; B. adds no. 7 [*GV* 1138; Apollonopolis Magna] LL. 7/8 as an example of gratitude of children towards their parents); the punctuation in L. 3 should be set between χάριν and οὐ γάρ (*SEG*, following W.Peek [both not mentioned by B.]) rather than between ἔσχον and πολλήν (ed.pr. R.Koerner).

5) *Lychnos* 109 (2006) 70: in no. 33 (*GV* 1873; *SEG* XV 861; LIV 1735; Herakleopolis Magna) LL. 3/4, Μοιρέων νήμασιν directly qualifies ὠδῖσι (apposition): 'domptée par les douleurs, fils lamentables des Moires, de couches prématurées et ultimes'; E.Bernand's translation 'ayant succombé aux douleurs prématurées de couches ultimes, comme l'ont tramé lamentablement les Moires', which brings in a relationship ('adverbe conjonctif de manière ou conjonction causale') should be rejected.

1952. Egypt. Historiography: Ptolemaic kings and Egyptian priests. In the vast panorama of Egyptian historiography offered by R.B.Gozzoli, *The Writing of History in Ancient Egypt during the First Millennium BC (ca. 1070-180 BC). Trends and Perspectives* (London 2006), Greek epigraphy plays a subordinate role. In the section on the Ptolemaic period (126-152) G. discusses royal and priestly decrees as evidence for sanctuaries and priests as intermediaries between the kings and their subjects, concluding that 'The Ptolemies gave donations and Egyptian priesthood gave support. Such a support took a particular form, which I have labelled conformity' (152). Hieroglypic sources: Satrap, Pithom and Mendes stela; trilingual documents: the priestly decrees from Kanopos (*SEG* XVIII 631; LV 1816*; *OGIS* 56; *SB* 8858; *I.Prose* 8-10; *I.ThSy* 37; *I.Louvre* 1), Memphis (*SEG* LIII 1983*; *OGIS* 90; *I.Prose* 16) and Raphia (*SEG* XVIII 632/633; LII 1799*; *SB* 7122; *I.Prose* 12-14; *IThSy* 2); some comment also on the Monumentum Adulitanum (*SEG* VIII 879; XLVI 2182*; *OGIS* 54; *SB* 8545 a; *I.Éthiopie* 276; *I.Estremo Oriente* 451 = 'Adulitana I'). The benefactions recorded in the priestly decrees are partly rooted in the Egyptian tradition (protection of frontiers; attention to animals; benefactions to temples) and partly specifically Greek (tax exemptions; saving the people from famine), as is the format of the decrees; G. adduces the decrees in honor of Lysimachos from Priene (*I.Priene* 14; *OGIS* 11; *GIBM* 401) and of Antiochos III from Teos (*SEG* XLI 1003; LV 1283) as parallels. [For Greek and Egyptian elements in the Kanopos decree see *SEG* LII 1744 and LIV 1720, Tybout]).

1953. Egypt. Medicine. Based on literary, papyrological and epigraphical sources, M.Hirt Raj, *Médecins et malades de l'Égypte romaine. Étude socio-légale de la profession médicale et de ses praticiens du Ier au IVe siècle ap. J.-C.* (Leiden-Boston 2006), offers a standard work on physicians and their patients in Roman Egypt. The main aspects discussed are the medical profession (status between craft and science; schooling; specialisations; remuneration); fields of medical activity (public; private; army); social and legal position of doctors in Egypt; therapy (diagnosis, diseases and their medicines; Greek and Egyptian medical tradition; popular and rational medicine; the role of religion, magic and superstition). One of the virtues of H.J.'s work is that she constantly embeds the situation in Egypt (for which not surprisingly papyri are the principal source) in the wider panorama of Graeco-Roman medicine. Accordingly, she frequently adduces or discusses Greek inscriptions, especially in the sections on the ἀρχιατρός (55-65; the term acquired different meanings from the 2nd cent. B.C. onwards: from court physician, via eminent professional to head of public city doctors; inter alia *I.Délos* 1547, 1573 [= *OGIS* 256, 374]; *OGIS* II 169, 220 [= *I.Ilion* 34], 804; *TAM* V.1.689 [cf. *SEG* XVI 2314 sub 2]; see also our lemma no. 1969), on the ἰατρικόν (89-99; tax from which public doctors were paid; *Syll.*³ 437 and 1000 [but see *SEG* LII 1997]; *OMS* VII 319-322 [*SEG* II 579; cf. XXVI 1305]), and on army doctors in Egypt (132-142; cf. also 168; ἰατρὸς λεγιῶνος in *IGR* I 1212 [*I.Syringes* 1575; *SB* 1212] and 1361 [*OGIS* 207; *SB* 7932; *SEG* VIII 860]); cf. also *IGR* I 1350 [*SB* 4614]; *SEG* XXXVI 1441 [*SB* 13704]; *SB* 1586/1587).

We single out discussions of the following inscriptions: *PAES* III A 787 (southern Syria; the ἰατροτομεῖς were probably doctors specialized in circumcision rather than general surgeons; 52 note 122); *TAM* II 595 (Tlos; evidence for the view that the clientele of female doctors included men; 54 note 131); *I.Ilion* 3 (*Syll.*³ 596) LL. 16-18 and *I.Priene* 111 LL. 174-176 (appointment of doctors during festivals; 82); *IGR* III 733 (Rhodiapolis) and *I.Smyrna* 536 (physicians' interest in Homer, 84/85, in the context of a discussion of the participation of doctors in Ἀσκληπιεῖα, 82-85); *I.Syringes* 1814/1815 (1814 = *OGIS* 689; a δικολόγος, son of a ἰατρός: elevated social milieu; 183/184); *IGR* I 1159 (*SB* 8327) and 1289 (*IThSy* 250) (building activities of doctors; 216/217); *SEG* XLIX 2318 (ὠστοδέτης ['bone-setter']: either a Christian doctor working in the Egyptian medical tradition or a ἱερεὺς ὀστοδέτης as on record in Zosimos of Panopolis, *Mem. auth.* 1.18; 298); on 217/218 references to doctors on record in graffiti from Abydos, Deir el-Bahari (see our lemma no. 2014) and the Valley of the Kings; on

257 (note 62) and 291-295 references to graffiti testifying to healing cults (see also our lemma no. 1957).

On 339-341 a list of inscriptions from Egypt recording iatroi and archiatroi (concordance with Samama, *Les médecins* -- [cf. *SEG* LIII 2191]); four of the five 'Tableaux' at the end of the book (311-332) include inscriptions among other, notably papyrological, evidence (1. 'Les archiâtres'; 2. 'Le *iatrikon*'; 4. 'Documents relatifs à des médecins militaires ou supposés avoir un lien avec l'armée'; 5. 'Liste nominative chronologique des médecins de l'Égypte romaine'); index of selected inscriptions on 303/304.

For a critical review (especially from the papyrological point of view) see M.-H.Marganne, *Lettre d'informations: médecine antique et médiévale* 6 (2007) 121-129.

1954. Egypt. Religion: Ἀρχιερεὺς Ἀλεξανδρείας καὶ Αἰγύπτου πάσης. Drawing mainly on papyrological sources, S.Demougin, in A.Vigourt et alii (edd.), *Pouvoir et religion dans le monde romain. En hommage à Jean-Pierre Martin* (Paris 2006) 513-519, studies this office, created in the 1st cent. A.D. and known for that time in a Latin inscription (*I.Ephesos* 3042) with a complex title which in later documentation (up to the 4th cent.) was abbreviated to ἀρχιερεὺς Ἀλεξανδρείας καὶ Αἰγύπτου πάσης (no attestation of the Latin equivalent). The short title's first epigraphical attestation is *IG* XIV 1085 (*IGUR* 62; *OGIS* 679; *IGR* I 136; reign of Hadrian), concerning Λεύκιος Ἰούλιος Οὐηστῖνος. The archiereus, 'ministre des cultes' (514) appointed by the Roman state, was competent both in the economic (administration of sacred land confiscated from the Egyptian clergy under Augustus) and religious sphere; *I.Prose* 63 (*SEG* XLVII 2158; *IGR* I 1356; *SB* 8534; *FHN* III 248; expulsion of pigs from the temple in Talmis; 247/248 A.D.) offers an example of the latter; the archiereus was not involved in the imperial cult. D. rejects the view that he became subordinated to the idiologos under Hadrian; rather the two offices operated simultaneously. Discussion of the careers and activities of several archiereis, who until Hadrian seem to have been recruited among famous literati (cf. inter alia *IG* XIV 1085, where L. Iulius Vestinus is also recorded as ἐπιστάτης τοῦ Μουσείου καὶ ἐπὶ τῶν ἐν Ῥώμηι βιβλιοθηκῶν Ῥωμαϊκῶν τε καὶ Ἑλληνικῶν καὶ ἐπὶ τῆς παιδείας Ἀδριανοῦ τοῦ Αὐτοκράτορος καὶ ἐπιστολεῖ τοῦ Αὐτοκράτορος).

1955. Egypt. Religion: Christianity. J.van der Vliet, 'L'épigraphie chrétienne d'Égypte et de Nubie: bilan et perspectives', in A.Boud'hors, D.Vaillancourt (edd.), *Huitième congrès international d'études coptes* I. *Bilans et perspectives 2000-2004* (Paris 2006) 303-320 (on 312-320 a bibliography covering the years 2000-2004), presents a survey of recent developments in the field of Christian epigraphy and of its specific characteristics in these regions (cf. also *SEG* LV 1819 on an earlier survey article by v.d.V.). He offers some methodological reflections, arguing in favor of a joint study of Greek and Coptic texts and of texts on stone and on other materials (often drawing on the same formulas), and of studying the epigraphical sources in their physical context.

1956. Egypt. Religion: Ζεὺς Ἥλιος μέγας Σάραπις. L.Bricault, in C.Cannuyer et alii (edd.), *La langue dans tous ses états. Michel Malaise in honorem* (Acta Orientalia Belgica 18; Brussels etc. 2005) 243-254, discusses a relief from Thebes (Luxor) in the Egyptian Museum of Cairo representing an imperial couple in the guise of Sarapis and Isis (probably Hadrian and Sabina). In this context he collects epigraphical and other attestations of the cult of Ζεὺς Ἥλιος μέγας Σάραπις. Originating during the reign of Trajan in Upper Egypt, it became more frequent under Hadrian and remained popular until the end of the 3rd cent. A.D., spreading also to other parts of the Mediterranean (ca. 60 mainly Greek inscriptions on 248 note 17, with *SB* 8323 from Mons Claudianus as the earliest testimony: 109-117 A.D.; cf. also 253 note 42 for inscriptions recording Zeus Helios Sarapis). In Egypt many inscriptions are dedications of sanctuaries, mostly by Roman legionaries, whether active or veterans, also by Greeks in Egypt, but never by Egyptians. Identification of Sarapis either with Zeus (inscriptions on 250 notes 27-30) or with Helios (non-epigraphical testimonies) dates back to the Hellenistic period; Zeus Helios Sarapis came into existence by the identification of the Theban Amon Ra (= Zeus Helios) with Sarapis. Cf. also K.Parlasca, *CE* 81 (2006) 271.

1957. Egypt. Religion: healing cults. F.Dunand, 'La guérison dans les temples (Égypte, époque tardive)', *ARG* (2006) 4-24, adduces some Greek inscriptions bearing on this subject. Sanctuary of Bes in Abydos (D. 12): Perdrizet-Lefebvre, *Memnonion* 114, 156, 467, 631, and possibly 575 record (healing from) diseases; 107 and 274: divine visions; 528: sleeping and dreaming in the sanctuary; dreams also in 481, 488, 392/493, 500, 503, 505, and 524. Cult of Amenhotep and Imhotep in Deir el-Bahari: προσκυνήματα and dedications related to divine protection from disease (D. 22/23). [D. adduces, exempli gratia, A.Bataille, *Les inscriptions grecques du temple de Hatshepsout à Deir el-Bahari* (Cairo 1951) nos. 131 and 182, which, however, both happen to be less relevant for the subject in the more prudent readings of A.Łajtar, *I.Deir el Bahari* (cf. our lemma no. 2014) 217 and 322, Tybout]. See also our lemma no. 1953.

1958. Egypt. Religion: indigenous cults. C.Thiers, 'Égyptiens et Grecs au service des cultes indigènes. Un aspect de l'évergétisme en Égypte lagide', in M.Molin (ed.), *Les régulations sociales dans l'Antiquité* (Actes Colloque d'Angers, 23 et 24 mai 2003; Rennes 2006) 275-301, examines the constructions made by individual benefactors to the constitution and restoration of cultic buildings of indigenous deities. In an appendix on 297-301, he presents a tabular survey of 62 documents: 26 from the Fayum (only one demotic), 36 from other regions (12 Greek; 24 hieroglyphic/demotic). Special attention to the geographical distribution of the cases; the function of the dedicants (family members; priests; the military; individual benefactors: 'évergésie ob honorem'); the rare cases of religious associations involved in building operations; honorary decrees for benefactors; typology of dedicated buildings/monuments; decision-making processes. On 286 French translation of *IThSy* 188 (*OGIS* 114; *SB* 8388).

1959. Egypt. Sammelbuch. Cf. *SEG* LIII 1927. We provide a comparatio numerorum with *SEG* for H.-A.Rupprecht, (ed.), *Sammelbuch griechischer Urkunden aus Ägypten*, vol. XXVI (nos. 16341-16831; Wiesbaden 2006), limiting ourselves to the recent *SEG*-volumes drawing on the same publications as used in *SB* XXVI. See also *SB* XXV (*Index zu Band XXIV - Teil 2*; Wiesbaden 2008 [for *Teil 1* see *SEG* LIII 1927]) and *SB* XXVII (*Index zu Band XXVI - Teil 1*; Wiesbaden 2007).

SEG	*SB* XXVI
XLIX	
2118-2133	16593 (1-16)
2139-2150	16581 (1-12)
2152	16581 (17/18)
2153	16581 (19)
2155	16581 (22)
2157	16581 (14)
2159	16581 (21)
2162	16581 (23)
2163	16581 (13)
2164/2165	16581 (15/16)
2166/2167	16581 (24/25)
2168-2170	16581 (27-29)
2172-2174	16581 (30-32)
2176	16581 (26)
2177	16640
2179-2188	16581 (33-42)
2189-2199	16581 (43-53)
2260	16615
2261	16614
2270	16620
2277	16621

SEG	*SB* XXVI
2290 (LL. 5-8)	16622
2292	16619
2301	16613
2313	16616
2314/2315	16617/16618
2328	16581 (55)
2330/2331	16581 (56/57)
2382	16650
L	
1575-1577	16594 (1-3)
1581/1582	16594 (7/8)
1583/1584	16594 (10/11)
1585	16594 (13)
1586-1595	16595 (1-10)
1596-1599	16595 (12-15)
LI	
2133	16596
2203	16821
LIII	
1965	16456

1960. Egypt (and abroad). Settlements of the Ptolemies. Cf. K.Mueller, *Settlements of the Ptolemies. City Foundations and New Settlements in the Hellenistic World* (Leuven 2006), with occasional use of inscriptions (see especially 'A Gazetteer of Ptolemaic Dynastic Settlements' on 200-211).

1961-1966. Abu Diyeiba (Eastern Desert). Dedications, Ptolemaic / early Roman Imperial (?) period. J.A.Harrell, S.E.Sidebotham, R.S.Bagnall, S.Marchand, J.E.Gates, J.-L.Rivard, *BIFAO* 106 (2006) 127-162, study the amethyst quarry at Abu Diyeiba, in operation from the Ptolemaic to the early Roman Imperial period. On 139-145 they offer translations of *I.Pan* 60-62, and publish a revised text and translation of *I.Pan* 59 (incorporating a new fragment; ph.) plus five new more or less fragmentary dedications on stelai (ph.).

1961: 140/141 no. 1. **Dedication to Ptolemy VI Philometor, Kleopatra II, Pan and Haroeris, 175-170 B.C.?** *I.Pan* 59.

Βασιλ[εῖ Πτο]λε̣μ̣αίωι καὶ
βασιλίσσηι Κλεοπάτραι θεοῖς φιλο-
μήτορσι καὶ Πανὶ ἐπηκώ̣ωι καὶ εὐχαρίσ-
τωι καὶ Ἁροήρει θεοῖς μεγί̣στοις ὑπὲρ
Διονυσίου τοῦ Λυσιμάχου ἡγεμό̣νος [--]
[------------ τ]ου καὶ Πανίσκου τῶν υ̣ἱῶ̣ν [--]
[-------------] ὑπουργοὶ ευ[-------------]

Underlined letters are those contributed by the new fragment || date: probably 175-170 B.C., since from 170 to 163 B.C. Ptolemy VI and Kleopatra were either sharing power with Ptolemy VIII Euergetes or temporarily out of power altogether, and their oldest son Ptolemy Eupator, missing here, was probably born in 166 B.C., H. et alii; 175-145 B.C., *I.Pan* || 3-4. Ἐπηκ[όωι καὶ Ἀπόλλωνι] | τῶι καὶ Ἁροήρει, *I.Pan*; for εὐχάριστος as an epithet of Pan cf. *I.Pan* 60: [Πανὶ εὐό]δωι εὐχ[αρίστωι | θεῶι καὶ] Ἁρποχράτ̣η[ι], which seems correctly restored with the possible exception of θεῶι, H. et alii || 4. μεγά̣[λοις ὑπὲρ] , *I.Pan* || *I.Pan*'s text shows traces of two more lines, but no remains of these appear on the new fragment, H. et alii.

1962: 142/143 no. 3. **List of names of dedicants, 99/98 B.C.?**

[-- ca. 12 --]ω̣ι | [-- ca. 13 --]ο | [--ca. 12 --]ρις | ω[-- ca. 10 --]ξε||σκ[-- ca. 12 --]|λω-
ν̣ί[ου -- ca. 8 --]|νίο̣υ [-- ca. 9 --] | [.....]ισι[....]α̣[.] | [......] ιε´ (ἔτους ?) [....] ||
Θεαγένους τῶν | [--ca. 10 --]αι [.......] ις´ (ἔτους) vacat

Remains of personal names, as in the better preserved *I.Pan* 61, H. et alii || 5. perhaps σκλ̣η̣-[ρουργ--], though lambda elsewhere is much larger than the letter supposed here, H. et alii || 8. perhaps Ἰσιδ̣[ώρ]α̣ς̣, though a female name is not expected here, H. et alii || 9. before the numeral perhaps τ̣[ο]ῦ̣, H. et alii || 11. traces of two or three letters before A; the space seems too large to allow ATAI as in ἐργάται, H. et alii || 10. a Θεαγένης with the aulic titulature τῶν πρώτων φίλων καὶ τῶν ἐφημερευόντων τοῖς βασιλεῦσιν εἰσαγγελέων is on record in *I.Alex. Ptol.* 58 (*SB* 5021; not before the last quarter of the 2nd cent. B.C.); if our Theagenes is the same person, year 16 in L. 12 would be 99/98 B.C. (Ptolemy X Alexander), the first year 16 to occur since 190/189 B.C. (Ptolemy V Epiphanes). However, the traces in the following lines are not compatible with φίλων as might be expected if πρώτων φίλων was written in full in this line, H. et alii.

1963: 142 no. 2. **Dedication to Isis, Sarapis and Pan (?), undated.**

Ἴσιδι κ̣α̣[ὶ Σ]|α̣ράπ̣ι κ̣α̣[ὶ] | Π[ανὶ - 4-5 -] ΠΙΑΝ[---]

3. Perhaps Π[ανὶ θεῶι] since epithets known for Pan are too long, H. et alii || 3-4. perhaps the name of the dedicant as in the similarly structured dedication to Isis, Sarapis and Pan Epekoos *I.Pan* 62 (L. 4: Παν[ίσκος?]), H. et alii.

1964: 143/144 no. 4. **Dedication to Isis and Pan, undated.**

Ἴσειδι κα[ὶ ---] | Παν⟨ὶ⟩ [---] | Ἀριστει[---]

3. Probably the name of the dedicant, H. et alii || cf. É.Perrin-Saminadayar, *An.Ép.* (2006) [2009] no. 1633: among the six inscriptions, this one '... pourrait d'être d'époque romaine' [on the basis of the letter forms (lunar sigma; hesitation between lunar and square epsilon)? H. et alii give no clue for a date].

1965: 144 no. 5. **Dedication to Pan?, undated.**

[Πανὶ Εὐόδωι] Εὐχαρίστωι | [-- ca. 9 --] traces | [....]θε traces | traces τ[.]ς || [....]κνιασ traces | [..]λιχεως ε[....]του | α[----]

1. Restored on the analogy with *I.Pan* 60, H. et alii

1966: 145 no. 6. **Dedication to Pan, undated:** Πανὶ Εὐό[δωι --] | Μ[---] | ---- | ----

1. Cf. *I.Pan* 60, H. et alii.

1967. Akoris. Amphora stamps, ca. 150-50 B.C. P.Palazzo, *Epigraphica* 68 (2006) 388-408 (ph.; dr.), identifies part of the Latin and Greek amphora stamps found during Japa-nese excavations in Akoris between 1997 and 2001 (see *SEG* LV 1777: *Akoris* I) as manufactured in Brundisium and its territory (especially Apani). She republishes these stamps (dr.) in alphabetical order, presenting the south-Italian parallels (ph.); the Greek stamps read Ἡραΐος (*Akoris* I 181 nos. 345-347; P. 393/394) and Ποσιδωνίου (*Akoris* I 166 no. 306; P. 396). On 401-405, P. offers alphabetical lists of all amphora stamps of this group found in Egypt, especially in Alexandria and in the Fayum (with two more Greek stamps: Κεφάλωνος and Νουμηνί(ου)). [For the stamps from Brundisium see our lemma no. 1115, Tybout].

1968. Alexandria. Violence in the late Imperial period. A.Łukaszewicz, in J.Styka (ed.), *Violence and Aggression in the Ancient World* (Cracow 2006) 127-134, examines some graffiti from Kom el-Dikka which can be interpreted in the context of violent conflicts: 1) *SEG* XL 1557: exclamation (in LL. 1/2 Εὐτ[υ]χῶς | Ἀθαν[ασίῳ] rather than Εὐτ[υ]χῖν Ἀθαν[ασίῳ] should be read); Athanasios is very probably the Alexandrian bishop, whose followers were engaged in a conflict with the Melitians in the 4th cent. A.D.; 2) *SEG* XXXI 1485-1510: graffiti from the theater testifying to the rivalry between circus factions (Blues and Greens) in the early 7th cent.; 1493 mentions νέοι: a formal organisation of youngsters inside the Πράσινοι faction; no doubt there was one of the Blues as well; they may have been a kind of paramilitary organisations used to terrorize the opposite faction and specialized in street fighting); Ł. follows Z.Borkowski's interpretation of 1492 as evidence for the military role of the Greens in the usurpation of Heraclius (see 1492 app.cr.); he tentatively reads the final lines as καὶ Βῆχις | μετὰ τῶν ('and Bechis together with them'; ΚΑΙ.ΗΧ.C | ΜΕΤ.ΤΩΝ, *SEG*). For another testimony to the Greens discussed by Ł. see our lemma no. 1975.

1969. Alexandria. Honorary inscription for the doctor C. Proculeius Themison, 7 A.D. *I.Alex. Imp.* 97; *SEG* XL 1552. M.Hirt Raj, *Médecins et malades* -- (cf. our lemma no. 1953) 41/42, restores in LL. 2/3 τὸ πλῆθος τῶν ἐν Ἀλεξανδρείαι [ἐργαζο]|μένων ἰατρῶν rather than [καθη]|μένων (*I.Alex. Imp.*) or [συνηγ]|μένων (*SEG*); for ἐργάζεσθαι denoting the activity of doctors and ἐργαστήριον as the place where they practised see *SEG* XXX 1175 (defixio of physicians from Metapontum; ca. 250 B.C.). The πλῆθος (equivalent of σύνοδος/collegium) is a professional association of physicians which honored one of its members (though ἀρχιατρός is not necessarily the president) or a renowned travelling doctor. On 63, H.R. reflects on the possible meaning of ἀρχιατρός (personal doctor of Augustus? [cf. *SEG* XL for Themison's relationship to C. Proculeius, a friend of Augustus]; municipal physician?); on 167/168, she suggests that Themison may have come to Alexandria for study, possibly in the retinue of Octavian after Actium; for evidence on medical students from the whole Greek world in Alexandria see 38 with note 58 (inter alia *IGR* III 374, from Adana; epitaph of a young medical student who died in Alexandria; cf. Robert, *Hellenica* XIII 173).

1970. Alexandria. Honorary inscriptions on statues of Caracalla. *SEG* XLVIII 1961-1965. The exposition catalogue F.Goddio, D.Fabre (edd.), *Trésors engloutis d'Égypte* (Paris 2006), includes various epigraphically relevant contributions; cf. F.Kayser, *BE* (2007) nos. 541, 542, and 544; see also our lemma no. 1986. On 265-268, É.Bernand presents texts [without breathings and accents] and French translations of three of the five dedications to Caracalla found recently in the eastern harbor; K. (no. 542) points out that in *SEG* XLVIII 1961 (*Trésors* -- 265 no. 480) L. 5 Ἀντωνεῖνον εὐσεβῆ instead of Ἀντωνεῖνον should be read; the translation of the numeral in L. 7 (Φαμενὼθ κθ´) should be 29, not 25; in 1962 (*Trésors* -- 265 no. 478) L. 5 K. reads εὐσεβῆ Σεβαστόν instead of θεὸν Σεβαστόν.

1971. Alexandria. Honorary inscription for Tiberius Claudius Geminus alias Isidoros, 50-75 (or late 1st cent.?) A.D. *SEG* L 1563. A.Łukaszewicz, in D.Dlugosz (ed.), *Grecs, Juifs, Polonais: à la recherche des racines de la civilisation européenne. Actes du colloque international tenu à Paris le 14 novembre 2003, dedié à Joseph Mélèze-Modrzejewski* (Warsaw-Paris 2006) 154-159 (text; French translation), returns to this inscription now presented with a corrected reading conforming to that by J.Bingen [Ł. refers to B.'s reading only indirectly; no reference

to *SEG* L]. Ł. argues, contra B., that there is no objection to identifying the honorand's father with the Alexandrinian gymnasiarch and leader of the antisemitic faction Isidoros on record in Philo and the *Acta Alexandrinorum*; and that the Tiberius Claudius Geminus on record in *I.Alex. Imp.* 25 (*SEG* XVIII 646) may well be identified with the honorand himself rather than as his son as proposed by B. (reconstruction of his career on this assumption).

1972. Alexandria (area of: Ras el-Soda). Dedication of a marble foot on a column (epigram), **ca. 150-200 A.D.** Bernand, *Inscr. métriques* 109 (*SEG* XX 501). F.Naerebout, in *Impact of Imperial Rome* 122-137, especially 123/124, offers the following translation: 'Flung from his carriage by his horses at the spot, Isidoros, restored to health by divine intervention, in exchange for his feet, dedicated this image of a foot to the blessed' ('Ριφθεὶς ἐξ ἵππων ἀπ' ὀχήματος ἔνθ' Ἰσίδωρος σωθεὶς ἀντὶ πόδων θῆκεν ἴχνος μακάρι). He suggests that it may have been a private foundation by Isidoros (not necessarily a charioteeer), possibly at the venue of his accident. For a more elaborate version of N.'s article see L.Bricault, M.J.Versluys, P.G.P.Meyboom (edd.), *Nile into Tiber: Egypt in the Roman World. Proceedings of the IIIrd International Conference of Isis Studies, Leiden, May 11-14 2005* (Leiden-Boston 2007) 506-554 (comment on the epigram on 507/508; ph.). The thrust of N.'s studies is on the type of the temple, often called 'Roman-style' on account of its podium; actually, contemporary 'Syrian temples and Ras el-Soda form part of a Hellenistic architectural *koinē*, which is also Roman, because Roman elements have been integrated into that *koinē*' (540).

See now also G.Petridou, *AS* 59 (2009) 86/87 (ph.; translation).

1973. Alexandria. Funerary epigram for Aline, 2nd cent. B.C. Bernand, *Inscr. métriques* 34 (*GV* 1312; *SEG* LV 1770 [12]). A.Sens, in M.Fantuzzi, T.Papanghelis (edd.), *Brill's Companion to Greek and Latin Pastoral* (Leiden-Boston 2006) 147/148 (text; translation), points out that the opening address to passing βουκόλοι and μηλονόμοι, imagined as being able to read the inscription, is a concept rooted in the bucolic tradition of a fictive idyllic rural landscape populated by herdsmen well trained in poetry. The epigram on stone, which dates no more than a few generations after the first extant bucolic poetry, serves as the starting-point of an essay on this and related motives in literary epigrams (147-165; 'Epigram at the margin of pastoral').

1974. Alexandria. Commemoration of birthday, 2nd cent. A.D. Rectangular limestone stele; on the front a relief representing a naiskos with a triangular pediment with Sarapis stretching out his right arm and standing on a pedestal in the niche between two columns; inscription on the front of the base below; on the back a complex architectural structure representing a sanctuary with two entrances guarded by Dea Salus (reclining figure) and the child Herakles (bust), both in arched niches; in the central niche below Isis with uraeus; brought from Alexandria to the Museo Egizio in Torino in 1824; mentioned in A.Fabretti, E.Rossi, R.V.Lanzone, *Regio Museo di Torino - Antichità Egizie* (Torino 1882/1888), vol. 2, no. 7148.

Ed.pr. S.Curto, in S.Pernigotti, M.Zecchi (edd.), *Il coccodrillo e il cobra. Aspetti dell'universo religioso egiziano nel Fayyum e altrove. Atti del colloquio Bologna - 20/21 aprile 2005* (Imola 2006) 39-42 (ph.): Γενέσια τοῦ κυρίου | [---] Θὼθ α´

γενέσια ('la festa del dì natalizio del Signore ....'), ed.pr., without comment. [The photo confirms ΓΕΝΕϹ; the traces preceding the equally clear ΤΟΥ ΚΥΡΙΟΥ are uncertain yet compatible with a reading ΙΑ (there is no room for ΛΙΑ yielding γενέθ̣λια); nothing can be made of the traces in L. 2 initio: four or five letters, probably either a short name or an indication of the year; after ΘωΘ Α (with horizontal hasta above A) traces, presumably of a leaf. The term γενέσια ('day kept in memory of the birthday of the dead ... to be distinghuished from γενέθλια *birthday-feast*, though used for it ...', *LSJ*) is rare in inscriptions: see *SEG* XLVI 1389 (birthday celebrations in an unpublished inscription from Aphrodisias, probably for Tiberius' sons Germanicus and Drusus; no details known; apparently not in the Corpus of inscriptions from Aphrodisias accessible on the internet: http://insaph.kcl.ac.uk/index.html), *IThSy* 12 (cf. *SEG* XXXIX 1675; dedication of a statue erected on the birthday of Antinoos; Lato-polis; after November 130 A.D., hence post mortem) and *SEG* VI 802 L. 30: τὰ γενέσια πένθιμα, in a curse from Salamis, Cyprus, clearly referring to a living person; 2nd/3rd cent. A.D.). In view of its iconography, γενέσια on the Torino stele refers to a deceased; the monument was probably erected in memory of a κύριος by his subordinate(s); the kyrios may be mortal (whether an emperor or not) or divine, Tybout].

1975. Alexandria. Inscription referring to the Greens, undated [early 6th cent. A.D.?]. Inscription engraved on greenish marble slabs in the bath complex. Ed.pr. A.Łukaszewicz, *art.cit.* (cf. our lemma no. 1968) 132: Πρlασῆνον

Πρασῆνον for πρασίνων; perhaps the text originally read [τόπος] πρlασῆνον, 'place of the Greens', and at the same time probably an allusion to the color of the marble. The bath complex is adjacent to the theater area, where several graffiti mentioning the circus factions of the Blues and the Greens have been found (*SEG* XXXI 1485-1510; see our lemma no. 1968 sub 2 [dated 608-610 A.D.; the text from the bath complex, undated by ed.pr., is likely to belong roughly to the same period, Tybout]); these πράσινοι were probably students (possibly belonging to the organisation of the νέοι [see *ibid.*]), who also visited the nearby auditoria. ed.pr.

1976. Antinooupolis. Acclamation of the Lord, 5th/6th cent. A.D.? Graffito on the left wall of the entrance arch of the Chapel of Theodosia. Edd.pr. G.Nachtergael, R.Pintaudi, *Aegyptus* 86 (2006) [2008] 74/75 no. 4 (ph.; French translation): Εἷς Θεὸς | ὁ βοηθῶν

Edd.pr. list graffiti and dipinti from Egypt recording this formula, which appears on itself or with various extensions.

1977-1979. Fayum. Arsinoe / unknown provenance. Christian epitaphs, 6th-8th cent. A.D. Three rectangular limestone blocks from the Fayum (unknown provenance; the stone in our lemma no. 1978 can be assigned to Arsinoe; cf. *ibid.* app.cr. ad LL. 9/10); now in Deir el-'Azab (Monastery of Anba Abraam, southeast of Medinet el-Fayum on the main road to the

Nile Valley). Edd.pr. T.Derda, J.van der Vliet, *JJP* 36 (2006) 21-30 (ph.); 30-31 no. 4 (ph.; translation) is a wooden tabula ansata (mummy label) inscribed † Φοιβά|μμων, ἰα|τρ(ός); in their commentary edd.pr. point to the abundance of tombstones for physicians in Christian Egypt (33 note 29; inter alia Lefebvre, *Recueil* 135, 190, 496, and 799; *SEG* XLIX 2318; for another physician called Phoibammon, who was a deacon at the same time, see R.Rémondon et alii, *Le Monastère de Phoebammon dans la Thébaïde* [Cairo 1965] 71 no. 116 b). [For the Christian epigraphy from the Fayum in general see *SEG* LV 1819; cf. also our lemma no. 1955].

1977: 27/28 no. 2. **Epitaph of Papas, ca. 6th-8th cent. A.D.?** Square block surmounted by a free-standing Maltese cross within a laurel wreath.

† Ἐν ἠρήν̣η | τ(οῦ) ἀναπαυ|σαμέν(ου) ἐν | Κ(υρί)ῳ Παπᾶ

Abbreviation sign: slash || the shape of this monument is hardly paralleled (but cf. Lefebvre, *Recueil* 79); the brevity of the formula could be indicative of a (typologically) early date, edd.pr.

1978: 22-26 no. 1. **Arsinoe. Epitaph of Menas and Gerontios, 7th/8th cent. A.D.** LL. 10-13 are interrupted by a conch in relief.

[† Κ(ύρι)ε Ἰ(ησοῦ)ς ὁ Χ(ριστὸ)ς] ὁ Θ(εὸ)ς τῶν πα[τέρων ἡμ]-
[ῶν Ἀβρὰμ (καὶ) Ἰ]σὰ[κ] (καὶ) Ἰακ[ὼβ ἀνάπ]α̣υ̣σ-
[ον τὴν ψυχὴ]ν̣ τοῦ δούλου σου Μηνᾶ
[---------------]χ(--), υἱοῦ Τιμοθέου
[---------------]τ(--)· ἐκοιμήθη ἐν Κ(υρί)ῳ
[μ(ηνὶ) ------ ἀ]ρχ(ῇ) β´ ἰν(δικτιῶνος)· ἀμήν †
[ἀνάπαυσον τὴν] ψυχὴν τοῦ δούλο̣υ̣
[σου Γερ]οντίου, υἱοῦ Μαρνι-
[τᾶ πραιπο]σίτου, [π]ρ(εσβυτέρου) μεγάλ(ης)
[ἐκκλ(ησίας)· ἐκοιμ]ή̣θη ἐν εἰρή-
[ν̣ῃ, μ(ηνὶ) Πα]ῦνι λ´,
[τέλει] πρώτη[ς]
[ἰν(δικτιῶνος)]· ἀμήν [†]

Abbreviation sign: S || 1. initio rest. e.g., edd.pr. || 4-5. in both lines initio an abbreviated professional name or title, edd.pr. || 9-10. the 'Great Church' can be identified as the cathedral of Arsinoe, well-known from other documents, edd.pr. || 11-12. statistical evidence for the region suggests that in combination with the month of Pauni [τέλει] rather than [ἀρχῇ] should be restored, edd.pr. || the formulas are typical of Christian epitaphs from the Fayum; the present text is unusual in that it presents a complete epitaph for each of both deceased; cf. notably Lefebvre, *Recueil* 790, dated to 703 A.D.; our stele must belong to approximately the same period, edd.pr. [For Christian epitaphs from Egypt commemorating more than one deceased see our lemma no. 1981, app.cr. in fine].

1979: 29/330 no. 3. **Epitaph, ca. 7th/8th cent. A.D.?** In the lower part, largely lost, a relief cross in a recessed framed field.

† Κ̣(ύρι)ε, ἀ̣ν̣ά̣π̣[αυσον τὴν] | ψ̣υ̣χ̣[ὴν -----] | Υ̣Ε̣.[-----] | ΜΕϹ̣Ω̣Ρ̣[-----] || μ(ηνὶ) Ἐπεὶφ δ̣´ [..?], α̣´ ἰν(δικτιῶνος) †

Abbreviation sign: S || 4. or MECXP, edd.pr.

1980. Fayum. Bakchias. Stamp on an amphora stopper, 12/11 B.C. *SEG* LI 2144 (1); LV 1821. P.Davoli, in *L'ufficio e il documento* -- (cf. our lemma no. 1845) 133-149 (ph.), studies the use of seals in Bakchias, returning to this stamp on 140/141. In an essay on the temple administration S.Pernigotti, *ibid.* 151-162 (ph.; Italian translation), on 158/159 again offers his improved reading yielding the toponym Ἰβιῶν Εἰκοσιπενταρούρων (now accepted by Davoli, *l.c.* and see already *SEG* LV). In a review of P.Davoli's monograph *Oggetti in argilla* -- (cf. *SEG* LV), G.Nachtergael, *CE* 82 (2007) 376, suggests reading in L. 4 κνή(κικον) (sc. ἔλαιον) rather than κνῆ(κος).

1981-1984. Fayum. Deir el-Naqlun. Christian epitaphs. Rectangular limestone stelai re-used in the reconstruction (prior to the 10th cent.) of the monastery at Naqlun; probably from the cemeteries west and southwest of the monastery; now in the local store-room of the Polish excavators. Edd.pr. W.Godlewski, A.Łajtar, *JJP* 36 (2006) 43-62 (ph.; translations). On 52-54 no. 1.2 W., Ł. republish *SEG* XLV 2087 (ph.). The four fragmentary stelai 57 no. 1.5 and 61/62 nos. 2.2-2.4 are anepigraphic. Ample comment on the style and typology of Christian funerary stelai from the Fayum, inscribed in Greek or Coptic.

1981: 57-61 no. 2.1. **Epitaph of Tapache, Senoute and Gregoria, probably 5th cent. A.D.** Round topped stele with relief aedicula; vegetal decoration in the recessed lunar field above and the recessed square field below the inscription on the architrave; traces of red paint in the letters.

† Κ(ύρι)ε ὁ ⟨Θ⟩(εὸ)ς τῶν δυναμε|ων, ἀνάπαυσων | τὴν ψυχὴν τῇ δού|λη σου Ταπαχη μετὰ || τοῦ τέκνο αὐτῆς Σενούτη | καὶ Γριγορίαν, ἀμήν· † Φ(α)μ(ενὼ)θ κε´, | ι[.]´ ἰνδ(ικτιῶνος)· ἐν ἠρή(νῃ), ἀμήν †

1. OC (with horizontal stroke above), lapis || 1-2. Κύριος ὁ Θεὸς τῶν δυνάμεων: frequent Bible quotation; cf. *Reg.* 3.17.1; 4.19/20; *Ps.* 58.6; 79.5, 8, and 20; 83.9; 88.9; *Is.* 42.13, edd.pr. || 2. ἀνάπαυσων for ἀνάπαυσον || 3-4. τῇ δούλη for τῆς δούλης || 4. Ταπαχη: previously unattested name of Egyptian (Coptic) origin, edd.pr. || 5. τέκνο for τέκνου; Σενούτη: variant of the Coptic name ϢЄΝΟΥΤЄ; either indeclinable or written for Σενοῦτης (= Σενοῦτις), i.e., nominative for genitive || 6. Γριγορίαν for Γρηγορίας || 6-7. single date of death for the three deceased, who may have died on the same day; alternatively, the date may refer to one person only (probably Tapache)

or to the day of burial, edd.pr., who offer a list of seven epitaphs from Christian Egypt commemorating more than one person: Lefebvre, *Recueil* 81, 784, 786, 790, 794, 808, and the inscription in our lemma no. 1978.

1982: 54-56 no. 1.3. **Epitaph of Menas, 6th/7th cent. A.D.** Two non-joining fragments of a stele with relief aedicula and triangular pediment (vegetal decoration in the tympanon); inscription in the quarters of a large relief cross in the field between the pilasters. Mentioned by W.Godlewski, *Polish Archaeology in the Mediterranean* 12 (2000) 166.

christogram Κ(ύρι)ε, [ἀν]ά̣παυ|σο[ν τ]ὴν ψυ|χὴ[ν] τ̣ο̣ῦ̣ δ̣ο̣ύλ̣ο̣υ̣ | σο[υ] Μηνᾶ || -----

1983: 51/52 no. 1.1. **Epitaph of Damianos, 7th cent. A.D.** Upper part of a stele of the type described in thee preceding lemma. Mentioned by W.Godlewski, *l.c.* 152 (ph.).

† Κ(ύρι)ε, ἀνάπαυ|σον τὴν ψυχὴ|ν τοῦ δούλου σο|υ Δαμιανοῦ· ἐν || εἰρήνῃ, ἀμήν· | [ἐκοιμ]ήθη | [-----]

2. In fine H corrected from N, edd.pr.

1984: 56 no. 1.4. **Fragmentary epitaph, undated.** Upper right part of a stele.

[---]Α̣[---].Π̣Ι[---].

1985. Fayum. Ptolemais Hormou. Dedication to the Virgin Mary, 6th/7th cent. A.D. Rectangular limestone stele with a relief representing the dedicant between two angels; inscription (A) in two columns of six lines each in the fields between the figures; inscription (B) on the base; now in the Coptic Museum of Cairo. G.Giamberardini, in *Studia Orientalia Christiana* (Collectanea 8; Cairo 1963) 66/67, who errouneously interpreted the text as an epitaph. Republished by G.Nachtergael, *Ricerche di Egittologia e di Antichità Copte* 8 (2006) 11-14 (French translation).

A: Κ(ύρι)ε, | βο|ή|θη||σον | Ἠλία | οἰ|κ||ον|όμο|υ

B: Προνοίᾳ τῆς Δεσπ(οίνης) ἡμῶν Θεοτόκου ἐγένετο τ|οῦτο τὸ ἔργον ἐπ̣ι̣ν̣οίᾳ δούλου κ̣(αὶ) οἰκον(όμου) αὐτῆς

A. 6-12 (and B in fine): Elias was a clergyman administrating the estate of a church or monastery dedicated to the Virgin Mary, not necessarily in Ptolemais Hormou or Arsinoe (where a church and a quarter bearing her name are attested), N. || **B.** 1. πρόνοια normally refers to the providence of God (θεία πρόνοια; πρόνοια τοῦ Θεοῦ), but cf. *I.Philae* 220/221 (Lefebvre, *Recueil* 598/599; 6th cent. A.D.?) for τῇ προνοίᾳ τῆς ἁγίας Παρθένου τῆς Θεοτόκου Μαρίας; ἔργο(ν) μ̣ε[τανο]ίᾳ δούλου (καὶ); ἔργον: either the stele or the monument to which it

belonged; ἐπίνοια (synonym of ὑποβολή, 'initiative'; cf. *IThySy* 196 = Lefebvre, *Recueil* 561; late 6th/early 7th cent. A.D.): cf. *OGIS* 580 (Cilician coast; 367-375 A.D.), N., who for the formula ἐγένετο τοῦτο τὸ ἔργον in combination with an appeal for divine protection refers to *I.Fayum* 131 (*SB* 1449; *SEG* XLIX 2205 [cf. XXXI 1515]; ἐγένετω τὸ καλὸν ἔργον ... Κ(ύρι)ε βοήθησον τô δούλο σου) || 1-2. ἐγενέ̣τ̣ο̣υ̣ | τοῦτο, G.

1986. Herakleion. Dedication of a komasterion to Herakles by Ptolemy III Euergetes, 244-222 B.C. Mentioned by J.Joyotte, *Trésors* -- (cf. our lemma no. 1970) 128 no. 145 (ph.). We give the text as read from the photograph by F.Kayser, *BE* (2007) no. 544.

Βασιλεὺς Πτολεμαῖος Πτολεμαίου | καὶ Ἀρσινόης θεῶν ἀδελφῶν τὸ | [κω]μαστήριον Ἡρακλεῖ ὑπὲρ | αὐτοῦ καὶ βασιλίσσης Βερενίκης || τῆς ἀδελφῆς αὐτοῦ καὶ γυναικὸς | καὶ τῶν τέκνων

3. [The ph. shows room for three letters between [κω]μαστήριον and Ἡρακλεῖ; the first may be T, the third I; probably τ[ῶ]ι Ἥρακλεῖ, Martin]; κωμαστήριον (term typical of the Greek vocabulary of Egypt; cf. an inscription from Taposiris Magna: *I.Breccia* 394): meeting place of the komasts, charged wtih the organisation of the festival during which the divine statue was transported, K., with reference to A.Łukaszewicz, *Les édifices publics dans les villes de l'Égypte romaine* (Warsaw 1986) 61-64 || 4 and 5. αὐτοῦ, K. [rather αὑτοῦ, Tybout].

1987. Herakleopolis (area of: Sedment el-Gebel). 'Jewish' epitaphs. See our lemma no. 2137 sub (6).

1988. Hermoupolis. Funerary inscription, Roman Imperial period. *I.Hermoupolis* 38; *SEG* XLIX 2208 p. 687 no. 5. Republished K.Parlasca, *CE* 81 (2006) 276-279 (ph.), on the basis of an unknown 'Grabungsphoto' showing this text (dipinto) and part of the tomb building to which its belonged; text read by G.Nachtergael, with N.'s French translation on 278 note 7.

Τάφον Ἡρακλέωνος (ἐτῶν) κδ´, | Πασίνου̣ς [ὁ] πάτηρ ἀνώρθωσε

I.Hermoupolis has only the first two words of L. 1, with τάφος instead of τάφον || the text is neither a proper epitaph nor a building inscription; ἀνώρθωσε refers to a restoration of the tomb building, N., followed by P.

1989. Khargeh Oasis. Hibis. Edict of T. Iulius Alexander, 68 A.D. *I.Prose* 57 B (*OGIS* 669; *IGR* I 1263; *SB* 8444; *SEG* XLIX 2213*). G.Schimanowski, *Juden und Nichtjuden in Alexandrien. Koexistenz und Konflikte bis zum Pogrom unter Trajan (117 n.Chr.)* (Münster 2006) 252-255, reprints selected sections of this text (LL. 1-5, 7-9, 15-18, 33-35, and 62-66) in the edition of G.Chalon (see *SEG* XXIV 1214), with a German translation largely based on that of H.Freis, *Historische Inschriften* -- (see *SEG* XXXV 1827) 68-73 no. 39. On the basis of literary sources G. on 126-139 comments on the biography, family and career of T. Iulius Alexan-

der, with special reference to his double identity as an Alexandrian Jew and a Roman official and citizen. He believes the decree (especially LL. 3/4) to reflect 'eine tiefe Verbundenheit mit Alexandrien, wohl nicht nur als Phrase. ... Mehr als eine faire Politik .... wird in dieser Position niemand erwartet haben, und niemand wird mehr haben leisten können.' (138). See also our lemma no. 1947.

1990. Koptos. Dedication to a Semitic god and angels, 321 A.D. *SEG* XXXIV 1598 (XLVII 2119*; *IGR* I 1291; *SB* 4223). R.Haensch, *art.cit.* (cf. our lemma no. 2068) 210-212, on 210 note 6 points out that the consular date (LL. 10/11: Λικίννιος Σεβαστὸς τὸ ϛ´ and Λικίννιος ἐπιφανέστατος Καῖσαρ τὸ β´) is 321, not 323 A.D.: see T.D.Barnes, *The New Empire of Diocletian and Constantine* (Cambridge/MA-London 1982) 91; R.S.Bagnall et alii, *Consuls of the Later Roman Empire* (Atlanta 1987) 92, 321. For army priests see our lemma no. 2068.

1991-1992. Latopolis? Christian epitaphs, 6th/7th cent. A.D.? Two limestone stelai of unknown provenance assigned to Latopolis (Esna) on account of their style, typology and formula. Edd.pr. G.Nachtergael, R.Pintaudi, *Aegyptus* 86 (2006) [2008] 71-74 nos. 2/3 (ph.; French translation).

1991: 71-73 no. 2. **Epitaph of Toina.** Stele with arched top and relief aedicula with triangular pediment (vegetal decoration in the field under the arch and in the tympanon); in the field between the two strigilled columns with vegetal capitals two animals (lions or dogs?) left and right of a central stylized vegetal element; inscription between guide-lines below; now in the Egyptian Museum of Cairo.

† Εἷς Θεὸς ὁ βοηθῶν † | Τοινα, Φαῶφι ιθ´

The provenance from Latopolis is hypothetical since the free-standing akroteria are at variance with local typology, edd.pr. || 2. Τοινα: previously unattested name, edd.pr.

1992: 73/74 no. 3. **Epitaph of Ammonios.** Rectangular stele with a relief aedicula; triangular pediment with akroteria; in the tympanon vegetal decoration and cross in the center; four columns, partly fluted and partly strigilled, with floral capitals and resting on rectangular bases: two larger columns framing two smaller ones; the latter support an arch with a conch inside; in the center a large cross with six branches; inscription on a fascia in the tympanon left and right of the lower hasta of the cross. Mentioned in *The Royal Scottish Museum, Edinburgh. Guide to the Collection of Egyptian Antiquities* (Edinburgh 1920) 32 (ph.); the object is still in Edinburgh, National Museum Scotland: Εἷς Θεὸς ὁ βοηθῶν· Ἀμμώνιος

1993. Leontopolis. Epitaphs. On funerary epigrams see our lemma no. 1951 sub (2) and (3); on Jewish epitaphs see our lemma no. 2137 sub (3). [See now also W.Ameling, 'Die jüdische Gemeinde von Leontopolis nach den Inschriften', in M.Karrer, W.Kraus (edd.), *Die Septuaginta - Texte, Kontexte, Lebenswelten. Internationale Fachtagung veranstaltet von Septuaginta Deutsch (LXX.D), Wuppertal 20.-23. Juli 2006* (Tübingen 2008) 117-133, Tybout].

1994. Memphis (area of: Saqqarah). Magic amulet, Roman Imperial period. C.Bonner, *Studies in Magical Amulets* (Ann Arbor 1950) 183-185 no. 283; K.Herbert, *Greek and Latin Inscriptions in the Brooklyn Museum* (Brooklyn 1972) 49-51 no. 24. A.Geissen, M.Weber, *ZPE* 158 (2006) 273 (ph.; German translation), briefly discuss this red jasper gem which mentions the many names of the god Mahes (Greek Μιῶσις or Μιῶς), the chief deity of Leontopolis: ὄν(ο)μά σοι Μιῶς, Μιῶσι, Ἁρμιῶς, Οὐσιρμιῶς, Φρῆ, Σιμιέφε, Φνοῦτο, Φῶς, Πῦρ, Φλόξ

1995. Mons Claudianus. Various inscriptions on vases, 2nd cent. A.D. V.A.Maxfield, D.P.S.Peacock (edd.), *Mons Claudianus: Survey and Excavation 1987-1993*, vol. 3. *Ceramic vessels & related objects* (Cairo 2006), includes several incised, painted and stamped inscriptions. With the exception of a series of dipinti on amphoras presented in our lemmata nos. 1996-2003, the edition of these mostly fragmentary texts is unsatisfactory (see inter alia 70 no. 314 and 78 no. 371 [with the graffito of no. 314 described under no. 371 and vice versa]; 102/103 nos. 538/539; 175 no. 998; 183 nos. 1005-1008). We mention the following texts: **1)** an ovoid stamp on the neck of a Nile Silt amphora reading Δωρίων (175 no. 997; ph.; dr.; potter's name; reign of Trajan); on 252-258, a catalogue of 38 Greek and Latin stamps and ink-written inscriptions on amphora stoppers (dr.); where readings are offered [without accents or breathings], they are mostly tentative; we give the more complete Greek texts without specifying full details. Date: reign of Trajan unless stated otherwise. **Stamps: 2)** Εὐθήνιος [--] (252 no. 4); **3)** Ἰουλίῳ [--]ῳ (252 no. 6); **4)** Οὔλπιο[ς --] (254 no. 8); **5)** Τιβ(ερίου) Κλα(υδίου) Λατι[--]ου (254 no. 15; undated). **Dipinti: 6)** Ἀπίωνι Διδ̣[ύμου] (256 no. 21); **7)** Ἐπαγά|θου Βαρα(--) | ταρικ̣[--] (256 no. 26; 'ταρίχου is what we expect [cf. our lemma no. 1998], but the 5th letter is definitely not χ (*chi*); κ (*kappa*) is rather attractive, but not certain', J.Bingen apud M., P.); **8)** χρηστόν̣ (256 no. 27; possibly for χρησ|τὸν (ἔλαιον), 'first choice (oil)'); **9)** Πρόκλῳ Κορ[--], encircling τα|ρει|χ̣ε̣ι̣ω(--) (256 no. 30); **10)** Φθαῦς | Σελεύκου (256/258 no. 31; Antonine; this person is known from an ostrakon from the site dated ca. 140-146 A.D. as a civil worker and quartermaster, probably belonging to a group of workers from Syene); **11)** Γαΐου | φελλὸς | Χαιρήμονος | ON (258 no. 32; Severan; φελλός: 'cork belonging to Gaius Chaeremon'); **12)** Ἡρακλεί|δης Διδύ|μου (258 no. 36 [Ηραχλειδης, M., P., but the dr. shows the expected K, Tybout]); **13)** [--]ιου Λούπου (258 no. 37; possibly [Κλαυδ]ίου or [Οὐλπ]ίου Λούπου); **14)** [Ξ]εμσν|[ευ ...] | ταυ[.] | ζεύγη | ν´ (258 no. 38; 'bread ticket recut to make a stopper; the inscription relates to its original function ... Greek name Ξ]εμσν[ευ...].ταυ.[ζευγη ν., possibly the same individual as the civil worker Chemsneus son of Psentaubastis from Syene, AD 140-146'; Hadrianic).

1996-2003. Mons Claudianus. Dipinti on amphoras, ca. 100-150 A.D. Ed.pr. H.Cuvigny, in *Mons Claudianus* (cf. our lemma no. 1995) 176-181 nos. 1-9 (ph.; French translations), publishes a small selection of ca. 1,000 dipinti inscribed in cursive script on amphoras (mostly on the shoulders; now fragments); the nine fragments were found in the South Sebakh, a Trajanic deposit with occasional later additions. Date: probably reign of Trajan unless stated otherwise. [The dipinti have been assigned nos. of the type 'O.Claud. inv. ...'. They refer, however, to the amphoras (labels indicating ownership, contents and destination) and consequently cannot be termed ostraka in the proper sense; we omit no. 6 written in Latin, Tybout].

1996: 176/177 no. 1. **Dipinto, end of reign of Hadrian/beginning of reign of Antoninus:** Διδύμου Ποτάμω(νος) | οἶνος

The same person is attested in an ostrakon, ed.pr.

1997: 177 no. 2. **Dipinto:** Διονυσί(ου) | ἐλαιῶν

1998: 177 no. 3. **Dipinto:** Ἰσιδώρου | ταρίχου

2. Parasitic sign (iota?) after X; the scribe seems to have hesitated between τάριχος and its synonym ταρίχιον, ed.pr.

1999: 178 no. 4. **Dipinto:** Ἀντιστίου | δεκουρίωνος

Above the dipinto a large E, the beginning of another dipinto not necessarily connected with the text in much smaller letters, ed.pr. ‖ the decurio Antistius is on record in 14 dipinti on amphoras and possibly also in a fragmentary letter from the site, ed.pr.

2000: 178 no. 5. **Dipinto:** Ἀρχιβίο[υ] | ὄξος

2001: 179 no. 7. **Dipinto:** Νεμώνις | Λόνγου, ἀπὸ | Ὑψηλῆς ἰς Κλαυ| vacat διανέν

3. probably a village in the area of Lykopolis, ed.pr. ‖ 3-4. Κλαυδιανέν for Κλαυδιανόν.

2002: 180 no. 8. **Dipinto:** Εἰς Κλαυδιανὸν | Φθαϋτὶ Πεβῶτος ἐργοδώ(τῃ)

2. Φθαῦς is on record in a receipt dated to 109/110 A.D.; this ἐργοδότης (quartermaster) belonged to a group of free indigenous craftsmen (the pagani; quarry-workers, stone cutters and smiths) active in Mons Claudianus, ed.pr.

2003: 180/181 no. 9. **Dipinto:** ἀπόδ(ο)ς Κουΐντῳ Λουκωνίῳ | ἰς Κλαυδιανὸν vacat ἱππεῖ | χώρτης πρεί⟦..⟧μας Κιλίκων

3. ω of χώρτης corrected from O; M written above two erased letters; first I of Κιλίκων corrected from O ‖ Q. Luconius, who served in the cohors I Flavia Cilicum equitata, is known from his (Latin) epitaph from Claudianus (*I.Pan* 47), ed.pr.

2004. Naukratis. Dedications and trademarks, Archaic period. A.Johnston, in A.Villing, U.Schlotzhauer (edd.), *Naukratis: Greek Diversity in Egypt. Studies in East Greek Pottery and Exchange in the Eastern Mediterranean* (London 2006) 23-30 (ph. and dr. of selected items), presents an overview of the Archaic inscriptions from Naukratis, mostly dedications and trademarks on eastern Greek pottery. with special attention to non-Ionian Greeks and inscriptions on amphoras. The texts can be found in A.Bernand, *Le Delta égyptien d'après les textes grecs* I 2 (Cairo 1970; cf. also the study of A.Möller summarized in *SEG* L 1610) and Johnston, *Trademarks*. Frequent discussion of letter forms. The high number of (mostly fragmentary) inscriptions adduced defy enumeration. We limit ourselves to the dedications for which J. offers new readings: **1)** perhaps [κάθθ]εκ' ἀνκλεψ[--] rather than [ἀνέ]θε̄καν Κλεψ[ίας καὶ --] (Bernand 662 no. 197; *SB* 2385) or κάθθ]εκαν κλέψ[αντες] (Möller 174 no. 5 b); **2)** ψενδε[--]ιο ἀνέθ[ηκεν] (Bernand 682 no. 405; *SB* 2530): 'one wonders whether there was room ... for a signature *egrapsen* as well as a dedication, seemingly including a patronymic, below' (25); **3)** [ἀνέθηκε]ν ὁ Πε.[--]ιαυντης [--] ([-- ἀνέθηκε]ν ὁ Πει[--|--].υντης, Bernand 682 no. 411, referring to Gardners' restoration [Φαιδ]ρυντης [rejected by J.] in the app.cr.; *SB* 2536); Πε[--] may be a patronymic, ethnic or something else; the absence of any Greek word in Πεγ- and the extreme rarity of names in Πεπ- may induce a 'look outside the Greek world but in Greek grammar' (26). On 28/29 tables of inscribed amphoras from Egypt and pre-firing graffiti on Samian amphoras from Athens, Italy, Sicily, Samos and Egypt.

A.Villing, *ibid.* 31-46 (ph. of selected items), focuses on the 6th cent. B.C. mortaria found in the sanctuary of Apollo and dedicated to that deity: graffiti of the type τὠπόλλωνός ἐμι and names, all of them fragments, incised before or after firing on the outside or inside of the rim or on the foot (Bernand, *op.cit.* 645/646 nos. 29-40; 673 no. 317 (29/30 = *SB* 2311/2312); catalogue on 41/42; among the inscribed fragments there is one ineditum [42 no. 20; graffito under the foot]: vacat πανφα vacat). Cyprus was the main production center of these objects, though local imitations of Egyptian clay are also attested.

In their survey article 'East Greek Pottery from Naukratis: The Current State of Research', *ibid.* 53-68 (ph. and dr. of selected items), U.Schlotzhauer, A.Villing mention some inscribed pieces in passing.

2005. Naukratis. Dedications from the Hellenion, Archaic-Hellenistic period. U.Höckmann, A.Möller, in *Naukratis* -- (cf. our lemma no. 2004) 11-22 (ph. and dr. of selected items), discuss numerous dedications, mostly graffiti on pottery, found in the sanctuary in the north-east of Naukratis identified by D.G.Hogarth in 1899 as the Hellenion, set up by the joint efforts of nine poleis according to Herodotus (2.178). The texts are all taken from Bernand, *Le Delta égyptien* --; cf. also A.Möller, *op.cit.* (see our lemma no. 2004 for both). Contra H.Bowden (in M.H.Hansen, K.Raaflaub [edd.], *More Studies in the Ancient Greek Polis* [Stuttgart 1996]

23/24) H., M. argue that the late Archaic/early Classical dedications τοῖς θεοῖς τῶν Ἑλλήνων (occasionally τῶν θεῶν τῶν Ἑλλήνων; tabular survey of 27 examples on 19; all fragments, but none of them supporting the restoration τοῖς θεοῖς τοῖς Ἑλληνίοις) confirm Hogarth's identification. The formula sets off 'the gods of the Greeks' from those of the Egyptians; it shows 'a consciousness of belonging to a common Greek culture, but does not involve ideas of pan-Hellenism' (19). Most cults of the other gods worshipped in the Hellenion (Ἀπόλλων, Ἀφροδίτη, the Διόσκουροι, Ἡρακλῆς, Ποσειδῶν) seem to have been transferred from the east Greek cities involved in its foundation. Special study of Ἀφροδίτη Πάνδημος, on record in one dedication from the Hellenion and two from the temenos of Aphrodite in the south of Naukratis (see *SEG* LII 1793 for references [to which Bernand, *op.cit.* 688 no. 467, 689 no. 470, and 700 no. 577 should be added]); the argument is generally in line with A.Scholtz's non-political interpretation (see *SEG* LII); the cult may come from North Ionia, where the goddess had a temple in Erythrai; since the dedication from the Hellenion 'certainly looks very special, one might be tempted to consider ... that it was dedicated ... during the process of cult filiation' (17).

2006. Naukratis. Dedications in the sanctuaries of the Milesians and the Samians, late **7th/6th cent. B.C.** U.Schlotzhauer, in A.Naso (ed.), *Stranieri e non cittadini nei santuari greci. Atti del convegno internazionale* (Florence 2006) 292-324, presents four case studies in which he elaborates upon the notion, already apparent from foreign ethnics of some dedicants, that the sanctuaries of the Milesians (Apollo) and Samians (Hera) founded by cult filiation (cf. Her. 2.178), were frequented not exclusively by the citizens of those cities but by a mixed clientele dedicating pots of various manufacture and provenance (our nos. 1-4 all come from the sanctuary of Apollo; nos. 1-3 are graffiti; no. 4 is a dipinto): **1)** Φάνης με ἀνέθηκε τὠπόλλων[ι τῶι Μι]λησίωι ὁ Γλαύκō (ph.; Bernand, *op.cit.* [cf. our lemma no. 2004] 661 no. 179; *SB* 2376; *LSAG*² 343 no. 31); a clay analysis of this lebes shows its provenance from a workshop near the Athenian akropolis; it can be dated 550-525 B.C. on the basis of its shape and decoration. Phanes is not necessarily a Milesian; if he can be identified with the Phanes who deserted the Egyptian army and later became the commander of the Persian mercenaries (Her. 3.4 and 11), which is not incomptatible with the object's date, he comes from Halikarnossos; **2)** indication of capacity in Phoenician (ph.; dr.) on a bowl produced in Rhodes (or another eastern Doric region) in the late 7th or early 6th cent. B.C.; **3)** δεκά(τη) on two jugs made in the 6th cent. B.C. in or near Naukratis (ph.; dr.; Bernand, *op.cit.* 675 no. 343; *SB* 2452); the Naukratian provenance of a similar jug bearing a name in Carian (dr.) is uncertain; **4)** Ἥρα on three cups (dr. [apparently inedita]), belonging to the group called 'Heragefäße' on account of their dipinti HPA and found elsewhere exclusively in the Samian Heraion; the objects date to the first third of the 6th cent. and consequently were imported from Samos ca. 570 B.C. at the latest.

[See now also U.Schlotzhauer, 'Weihungen an Apollon Didymeus und Apollon Milesios in Naukratis', in R.Bol, U.Hockmann, P.Schollmeyer (edd.), *Kult(ur)kontakte. Apollon in Milet/Didyma, Histria, Myus, Naukratis und auf Zypern. Akten der Table Ronde in Mainz vom 11.-12. März 2004* (Rahden/Westf. 2008) 163-181, Tybout].

2007. Naukratis. Dedication to Apollo?, late 6th/early 5th cent. B.C. White (Anatolian or Ionian?) marble fragment with some letters in eastern Ionian script on the face (A) and the right side (B); reportedly from Naukratis; now in the Ashmolean Museum in Oxford. Ed.pr. E.Eidinow, *ZPE* 156 (2006) 114-116 (ph.; majuscule text).

A: Ἀπό|λ̣λ̣ω|[νι] or Ἀπό|λ̣λ̣ω|[νος] **B:** [-?]Μ̣Υ̣Λ̣[-?|-?]Υ[-?]

Dedication to Apollo (dative) or boundary marker (genitive); there is no reason to doubt the stone's alleged provenance from Naukratis; the appearance of its workmanship suggest that it comes from the sanctuary of Apollo, ed.pr.

2008. Panopolis. Christian epitaph of Phemai (or Phemais?), undated. Triangular limestone plaque of unknown provenance; now in the Museu Nacional de Arqueologia in Lisbon. Ed.pr. J.M.Almeida, *Arqueologia* 13 (1986) 177/178. Republished in *Epigrafia do território português. Inscrições gregas* (cf. our lemma no. 1176) 33-35 no. 7 (ph.) and in *Catálogo das inscrições paleocristãs do território português* (cf. our lemma no. 1179) 274/275 no. 1 (ph.); see the superior edition by M.P.De Hoz, *O Arqueólogo Português* 25 (2007) 337-343 (ph.; Spanish translation), who assigns this stele to Panopolis; cf. now independently in the same sense D.Feissel, *BE* (2009) no. 662. We give De H.'s text, incorporating a correction by F. See also *Hispania Epigraphica* 15 (2006) [2009] no. 438, with comment by J.Curbera.

Στή†λ̣η̣ | Φεμαΐ̣τος star | ἐβίωσεν ἐτῶν | ν', Μεχεὶρ ζ'

Horizontal strokes above the numerals (L. 4); before N (L. 4 initio) two oblique strokes, usually an abbreviation mark, but here possibly introducing the numeral || 1. σπη, Almeida; Στ(ή)†λ̣η, *Epigrafia* -- and *Catálogo* -- || 2. Φέμαι[-]γος, *Epigrafia* -- and *Catálogo*, where Φέμαι is considered the equivalent of the Latin name Pheme [it remains unclear how [-]γος is explained]; Φεμαι γος: possibly the genitive of a previously unattested Greek (or indigenous Coptic?) name Φέμαιξ, De H.; Φεμαιγος or Φεμαι[.]γος is not necessarily a genitive: στήλη ὁ δεῖνα is frequent in Egypt and especially in Panopolis: cf. Lefebvre, *Recueil* 251, 260, 293, C., who also points to parallels in Latin inscriptions (titulus followed by a name in the nominative). However, F. points out that the correct reading is Φεμαΐτος, genitive of Φεμαΐς, a rare name on record on mummy labels from the same region and, spelled Hemaï, in a Coptic ostrakon (J.Gascou apud F.) [the name Φεμαΐ is on record in a mummy label from the region of Panopolis (B.Boyaval, *Corpus des étiquettes de momies grecques* (Lille 1976) 2001 (2nd/3rd cent. A.D.); another mummy label of unknown provenance has the form Φεμαΐτι (*ibid.* 328 = *SB* 3886), Martin] || 4. ν' με(νη) χειρ ζ', Almeida; ν' με(νῶν) χειρ(ε) ζ', *Epigrafia* -- and *Catálogo* --; ν', Μεχεὶρ ζ', De H., who points out that the formula (στήλη + name in the genitive, ἐβίωσεν ἐτῶν + numeral, month name + numeral) is characteristic of Panopolis (where the month Μεχείρ and the mark // are frequently on record); cf. e.g. Lefebvre, *Recueil* 349: στηλη [--] | φεωαιεγθσ[--] | εβιωσεν ετω[ν] | //ν μεχειρ[--]; De H. considers the possibility that *Recueil* 349 is actually the stele now in Lisbon (it may have been acquired in Egypt in 1909 by the museum director José Leite de Vasconcelos); for C. the identity of our stone with 349 is certain.

2009. Pelusium. Building inscription, late 1st-mid 2nd cent. A.D. Rectangular rose granite block (lintel) found re-used in the presbyterium of the 'église tétraconque'. Ed.pr. J.-Y.Carrez-Maratray, *Genava* 54 (2006) 385-389 (color ph.; dr.; French translation).

Ἡ πόλις | ἐπὶ Κασίου | τοῦ καὶ Διοσ|κουρίδου γυ||μνασιάρχου

The letters, larger in L. 1 than in LL. 2-5, were originally made of metal (bronze or gilded bronze), ed.pr., who dates the inscription on the basis of the letter forms: 'Évidemment, on pense à l'époque des Antonins, illustrée à Péluse par le passage d'Hadrien en l'été 130' (385) || the city (i.e., Pelusium: a nome metropolis, not a Greek city) had constructed or restored a building, probably the gymnasium. The gymnasiarch was apparently the city's eponymous magistrate; for Pelusian civic magistracies in general cf. *SEG* XXXVIII 1839 (= J.Carrez-Maratray, *Péluse* -- [cf. *SEG* XLIX 2319] no. 397): statue erected by the city (ἡ πόλις) in honor of the πάνταρχος Μᾶρκος Αὐρήλιος Κάσιος; yet another Κάσιος restored the decoration of the temple of Ζεὺς Κάσιος: *SEG* XXXVIII 1840 (= J.Carrez-Maratray, *Péluse* -- [cf. *SEG* XLIX 2319] no. 394; *SB* 5689): 'À Péluse, tous les notables semblent s'appeler Kasios!' (387); like the Dioskouroi (cf. our gymnasiarch's second name) Zeus Kasios protected sailors, which suggests that the elite of Pelusium made its fortune in maritime commerce, ed.pr., who reflects on the legal status of the city (possibly 'à elle seule un nome ..., donc quasiment une *polis*'; 388).

2010. Philai. Two dedications of statues of Ptolemies, 2nd cent. B.C. *I.Philae* 10 (Βασιλέα Πτολεμαῖον, θεὸν | φιλομήτορα, Ἶσις καὶ Ὧρος) and 12 (Βασιλέα Πτολεμαῖον καὶ βασίλισσαν Κλεοπάτραν, | θεοὺς φιλομήτορας, καὶ Πτολεμαῖον τὸν υἱὸν αὐτῶν, | Ἶσις καὶ Ὧρος). J.-Y.Carrez-Maratray, *CE* 81 (2006) 245-251, rejects A.Bernand's view (*I.Philae*) that the statue base no. 10 was erected for Ptolemy VI, prior to his marriage with his sister Kleopatra II, and no. 12 for Ptolemy VI, Kleopatra II and their son Ptolemy Eupator (which would date *I.Philae* 10 to 176/175, and 12 to 164-152 B.C.). Observing that the names of the dedicators are engraved on erased text on both bases (the rasura in 10 also including the preceding word Φιλομήτορα), C.-M. suggests reading the original texts as ⟦θεὰ Φιλ[ομή]τω[ρ]⟧ in both cases (A.Sayce reported the letters ΠΕΛΛΙΑ[...]Α for the erased text of 10 L. 2 initio). He identifies this earlier dedicator with Kleopatra II, who supposedly commemorated her deceased husband with a statue and a family statue group at the beginning of her reign in 131 B.C. Ptolemy VI, then, would have been styled Βασιλέα Πτολεμαῖον θεόν without further qualification in 10, and Kleopatra II would have referred to herself as 'divine Philometor' without name; these formulas are impossible, as C.-M. admits, but 'c'est pourquoi elles furent ensuite impitoyablement martelées' (250). He postulates that the later dedicators Isis and Horos, considered the deities of Philai and Edfu by previous scholars, conceal Kleopatra III and her son Ptolemy IX Soter II, who visited the sanctuary in Philai in 115 B.C., i.e., one year after the death of Kleopatra II. Contra F.Kayser, *BE* (2007) no. 555: 'les hypothèses de l'auteur sont plus que discutables'.

2011. Sinai. Topography. H.Verreth, *The Northern Sinai from the 7th Century BC till the 7th Century AD. A Guide to the Sources* (Leuven 2006), is accessible online only (http://www.trismegistos.org/sinai). This huge encyclopedic work (1291 pp.), which can be downloaded in two volumes, consists of geographically arranged lemmata on toponyms, on record in ancient sources from the 7th cent. B.C. to the 7th cent. A.D., in itineraries of the 7th-17th cent. A.D. and in scholarly works and maps of the 18th-20th cent.; it also includes archaeological sites, with a summary of the finds. Collection and analysis of the sources for each place (paraphrases and translations, often also the original text; notes on the administrative situation).
Bibliography, maps, illustrations and a prosopography (7th cent. B.C.-7th cent. A.D.).

2012. Terenouthis. Vocabulary: ἄλυπος. Pointing to inconsistencies in the translation of ἄλυπος in several publications of epitaphs from Terenouthis by G.Wagner, B.Boyaval, *Kentron* 22 (2006) 214, once again underlines that M.N.Tod should be followed in his view that this term has active sense ('causing no pain or grief'): see *SEG* XLV 2348, with references.

2013. Terenouthis. Epitaphs recording victims of an epidemy?, 1st/2nd cent. A.D. *SEG* XXVIII 1516/1517 and 1532. B.Boyaval, *Kentron* 22 (2006) 212/213, disputes ed.pr. G.Wagner's view that the four persons commemorated in these epitaphs, dated to three successive months in a year 12 and made in the same workshop (XXVIII 1520, dated to a year 14, also belongs to this group), died as a result of an epidemy: the span of time between the death of Εὐάγγελος (1517) at Φαῶφι γʹ and of Ἐπίκτητος and Ἡλιοδώρα (1532) at Χοιὰχ ιγʹ is two months and ten days, not one month as as suggested by W.; only 1532, recording two deceased, possibly points to contagion; the epidemy would have lasted unusually long (from year 12 to year 14. [However, W. does not extend his hypothesis to 1520, the only stele dating to year 14]). That several families ordered stelai in the same village workshop over a time of some months does not necessarily imply an epidemy.

2014. Thebai (area of: Deir el-Bahari). Corpus. A.Łajtar, *Deir el-Bahari in the Hellenistic and Roman Periods. A Study of an Egyptian Temple Based on Greek Sources* (Warsaw 2006) [henceforth: *I.Deir el-Bahari*], can be considered a corpus of the Greek inscriptions from Deir el-Bahari: it presents all texts written on the walls of the temple of Hatshepsut, i.e., 124 graffiti and 196 dipinti (in black ink in the early/middle Ptolemaic period, in red ink later) from the 3rd cent. B.C. to the early 4th cent. A.D. The greater part dates to the Roman Imperial period; a late exception is the Christian formula Εἷς Θεὸς ὁ βοηθῶν ὑμῶν (for ἡμῶν; no. 132; probably after the 6th cent.); most texts are concise signatures and προσκυνήματα, vel sim., many of them lacunary and of uncertain reading (nos. 1-325; arranged according to their location in the complex). A final chapter offers the texts of three ostraka (nos. A 1-3) and two inscriptions on stone (nos. B 1/2; B 1 = J.G.Milne, *Greek Inscriptions* [Oxford 1905] 37/38 no. 9304; B 2 = A.Bataille, *ASAE* 38 [1938] 63-67). Drawings of all texts; photos of nos. 93/94, 117/118, 156, 208, 253/254, 289, 290, 307, 313, A 1/2, and B 3; translations where possible.180 Demotic texts are still studied and will be published separately; Ł. frequently draws on this material in

his introduction. The monograph replaces A.Bataille, *Les inscriptions grecques du temple de Hatshepsout à Deir el-Bahari* (Cairo 1951), which includes 190 texts, implying that *I.Deir el-Bahari* offers 135 inedita. For the texts already known Ł. often presents readings differing from those of Bataille. Of special interest are four texts in verses (nos. 100, 209/210, and 219; see our lemma no. 2015), two alphabets (nos. 156 and 314) and the dipinti by a corporation of σιδηρουργοί from Hermonthis (nos. 163, 168/169, and 172; *SEG* XLI 1612-1615 [LIV 1761]; *SB* 14508-14511; see Ł.'s introduction on 94-102; nos. 164 and 173 are two new fragmentary texts written by the same association; these inscriptions were written in a period when the cult of Amenhotep and Imhotep was in decline; the place, however, retained its sacred character).

In the introduction Ł. comments on Deir el-Bahari before and in the Ptolemaic period (reconstruction of the sanctuary on the upper terrace in the second half of the 2nd cent. B.C.): history; topography; aspects (funerary; healing: possible role of incubation; oracular), rituals and development of the cult of Amenhotep and Imhotep; temple personnel; the economic side of the cult (largely based on extrapolation from evidence concerning other sanctuaries); visitors to the temple; techniques, location, types and formulas of the inscriptions; Deir el-Bahari in late Antiquity. Exhaustive Indices (411-431 [but no index of topics]) and Concordances (433-437) conclude this impressive volume. Below we provide a comparatio numerorum.

For no. 247 see now A.Łajtar, *JJP* 37 (2007) 153-155 (republication on the basis of a new fragment found in 2006). F.Kayser, *BE* (2007) no. 551, presents new readings and observations on the following nos.: 20 (LL. 3/4: σὺ⟨ν⟩ αὐτῷ {ν} μιεγίστων θεῶν rather than σὺ⟨ν⟩? αὐτῷ...l....ων θεῶν; in LL. 4/5 εἰς | αἰῶν' ἀθαν⟨α⟩τών [ἀθάνατων for ἀθάνατον, Martin] rather than εἰς | αἰῶνα ΘΑΝΤΩΝ); 76 (Φιλωνᾶς instead of Φίλων Α... [rather a genitive: τὸ προσκύνημα | Φιλωνᾶ; the alleged sigma seems highly uncertain, Tybout]; the patronymic is perhaps Πασ{ε}ήμιος rather than Ἁρπαέσ[σιος]); 124 (L. 12: Δομιττιανοῦ rather than Δομειτιανοῦ); 125 (L. 3: Ἡροῦ[ς Παθε]ρμουθί(ου) or Παθε]ρμούθι(ος) instead of Ἡροῦ[ς .. ε]ρμούθι(ος); the latter is considered a metronymic by Ł.); 192 (Φαυστωρεῖνα - a certain reading - is a problematic name; it cannot be considered a transliteration of Latin Faustorina which is nonexistent); 313 (L. 8: instead of [(ἔτους) ....].Ω... Καί⟨σα⟩ρος τοῦ κ[υρίου], Baillet read [-- Νέ]ρωνος Καίσαρος τοῦ κυρ[ίου], which seems to be compatible with the traces, whereas KAIPOC for KAICAPOC is improbable). For a review see J.Bingen, *CE* 83 (2008) 365-367.

We mention some data worthy of note [nos. between brackets are those of *I.Deir el-Bahari*]:

Deities: the main gods are two healing deities, both sages and powerful officials from ancient Egypt who were deified later: Amenhotep son of Hapu, a contemporary of Thutmosis III and Amenophis III, and Imhotep, architect of the pyramid of Djoser; in Greek inscriptions: Ἀμενώθης and Ἀσκληπιός - contrasting with the situation in Memphis, the place of origin of Imhotep's cult, where he was called Ἰμούθης. Amenhotep, on record in 44 inscriptions and styled θεὸς μέγας (μέγιστος), εὔδοξος, χρηστός, δεσπότης, σωτήρ, prevails over Imhotep (16 inscriptions, always together with Amenhotep); ca. 310 texts can be connected with the healing gods; for the remaining inscriptions (of late date) this connection is uncertain. Among the other gods on record are Ἄμμων/Ἀμενῶφις (123/124 and 195), θεοὶ σύνναοι (lesser figures from the entourage of Amenhotep and Imhotep like their mothers and/or wives; 96, 117/118, and 194) and Ὑγίεια (129, 197, and 208). The temple probably also housed the royal cult of the Ptolemies from the 3rd cent., as is suggested by the ostrakon A 1, dated to 261/260 B.C.

Visitors: in the 3rd/mid 2nd cent. B.C. only native Greeks left their traces in the Greek texts (the Egyptian worshippers expressed themselves in their own native tongue); their social status or occupations are largely unknown, with the exception of an ἐργαζόμενος μισθοῦ (nos. 60 and 68, signed by a Μακεδών; another Μακεδών in 69, written nearby) and a ἰατρός (no. 25); occasionally they mention family members (112 is the most conspicuous example) and more rarely sign in other groups (nos. 69, 83, and 290; the people in these inscriptions may have been soldiers stationed in the Thebaid or may have been entrusted with a mission in the south; 161: members of a corporation?; this inscription, dated to 283 A.D., is the latest evidence for the cult of Amenhotep and Imhotep in Deir el-Bahari). From the mid 2nd cent. B.C. Graeco-Egyptian names prevail; they are probably born mainly by Egyptians. Rare indications of occupations: ἐλαιουργός (228); ἠπητής (93; 'mender'); ἱερεύς (77: of Ἶσις; 189); ἰατρός (94: ὁ Ἑρμώνθεως ἰατρός: probably a public physician of Hermonthis; 165 = Samama, *Les médecins* -- [cf. *SEG* LIII 2191] no. 410); ὀνηλάτης (296); στρατιώτης (59); τεσσεράριος (208; of the first vexillatio of a military unit in Koptos: the Palmyrene bowmen known as Hadriani Palmyreni Antoniniani sagittarii according to M.P.Speidel, *BASP* 21 [1984] 221-224); an Ἀπολλωνίδης is ἄρχων, ἐξηγητής and ἀγορανόμος (local magistracies; 123 = *SEG* XLVII 2142; cf. *ibid.* app.cr. ad L. 7); Κέλερ is στρατηγός (of a nome, apparently the Hermonthites; 199, 201); references to legal status: ἀπάτωρ (son of a Roman soldier and an Egyptian woman; 253); ἐλεύθερος (116, 190).

Onomastics: we mention some names of the later group, either epichoric or theophoric and mostly with a local Theban overtone. Theophoric names refer inter alia to **1)** Montu: Παμώνθης; Πετεσορβοῦχις; Πλῆνις; Φθομώνθης; Montu is Apollo in interpretatio graeca, yielding theophoric names like Ἀπολλόδωρος, etc. [Kayser, *l.c.*, recalls that Ἀπολλινάριος mentioned in this context by Ł. (82) is a Latin name]; Ταυρῖνος and Ταύρων probably refer to the same god in the shape of the Buchis bull; **2)** Ammon: Ἀμενώφις; Ἀμμωνᾶς; Ἀμμώνιος; Παμοῦν; **3)** Djeme: Πασῆμις; **4)** Amenhotep: Ἀμενώθης; **5)** the Theban triad: Πετεχενποχράτης; Πετεχεσποχράτης; Σενμοῦθις. Other names typical of the Theban region are Ἀμσοῦφις, Λολοῦς, Μονκορῆς, Πανευθῆς, Παπαεῖ, Ψενεριεῦς, Ψενεσουῆρις, Ψενσενπκαμῆτις (276; new name) and the Greek name Κοτταρίων. New or unparalleled names: Ἄνδραμος (6); Καρσιμαρος (61); Πετεραΐς (40); Πεμλοκ (185); Πεσοῦβις (131); Πικρᾶς (23); Σένθωρ (185); Σενπεψάϋς (287); Σιβιριλλίς (185); Σιήση (30); Τιτάρης or Τιταροῦς (249); Φαυστωρεῖνα (192; cf. the comments of Kayser above). Nomen delendum: Ψενεσούχις (247 = Bataille no. 147, where Ψενεσουήριος instead of Ψενεσούχιος should be read in L. 2).

SEG	***I.Deir el-Bahari***	*SEG*	***I.Deir el-Bahari***
VIII		2142	123
729	A 1	**LIV**	
730	31	1761	163, 168/169, 172
XLI			
1612/1613	168/169	***SB***	
1614	163	149	25
1615	172	150	31
XLVII		151	33

SB	*I.Deir el-Bahari*
153	29, 37
154/155	60/61
156	65
157/158	67/68
159	129-131
160	143
161	136
162	140
1136	33
1137	31
6183	A 3

SB	*I.Deir el-Bahari*
7470	A 1
8266	A 1
14508/14509	168/169
14510	163
14511	172
***IGR* I**	
1228	93
CIG	
4767	93

2015. Thebai (area of: Deir el-Bahari). Four hymns to Amenhotep and Imhotep, mid Ptolemaic-Roman Imperial period. Among the texts (re)published by A.Łajtar in *I.Deir el-Bahari* (cf. our lemma no. 2014) are four hymns: nos. 100, 209/210, and 219; 209 = Bataille, *Les inscriptions grecques* -- (cf. our lemma no. 2014) no. 127 (Roman Imperial period). Two of the three inedita (all dipinti; dr.) are highly fragmentary: **1)** 183-185 no. 100, dating to the mid or late Ptolemaic period (150-100 B.C.?), opens with the hexameter [Χ]αῖρε, τέκο[ς] Φοίβου, Ἀσκληπιέ, χαῖρε [Ἀ]μ[ενώθη]; the same invocation of Imhotep and Amenhotep occurs at the head of *I.Deir el-Bahari* 208, otherwise in prose (= Bataille no. 126; probably 2nd cent. A.D., after the reign of Hadrian, recording the visit of a soldier from Koptos); from the scraps in the remaining seven lines [ἰ]ητήρ in L. 4, referring to one of the two gods, should be noted; in *I.Deir el-Bahari* 209 L. 3 the word occurs in the plural, referring to both deities; cf. also the text reproduced below sub (3) L. 1 (referring to Amenhotep); **2)** 300/301 no. 210 (translation; eight lines), dating to the Roman Imperial period and apparently composed in hexameters or elegiac distichs, does not yield meaningful sequences, except for [-- ἀ]νθρόποις χαληποῖσ[ι]ν ὑπ' ἄλγεσι in L. 7; **3)** we reproduce the full text of 307/308 no. 219, dating to the 1st/2nd cent. A.D., consisting of four hexameters.

Χαῖρε καὶ ἰητὴρ καὶ ἀγα[. . . . . κο]ίρανε φωτῶν
ὃς τελέσας σοφίην ζείδωρον ἄναξ Ἀμένω[θ]ος·
ἤπιε [.]ΘΟC μακάρων γόν[ε] ΚΟ[. . . . .]Ε[.]ΧΕ[.]
χαῖρε καὶ ἵλεος ἄμμι [. . . . .]ΕΚ[. . . .]ΜΜΕΠΟΛΟΥC

1. ἰητήρ: see above sub (1); perhaps ἀγάκλ[υτε], Ł. ‖ 2. σοφίην ζείδωρον: the expression 'life-giving wisdom' seems previously unattested, Ł., who also considers the possibility that ζείδωρο⟨ς⟩ ἄναξ should be read ‖ 3. perhaps ἤπιε ἔθος, Ł. ‖ the text was inscribed near a hymn to Amenhotep in hieroglyphics.

2016. Thebai (Memnonia). Female visitors, Roman Imperial period. On the basis of literary and Latin and Greek epigraphical sources M.Fraß, in *Altertum und Mittelmeerraum* (cf. our lemma no. 1866) 485-497, focuses on 'Reiselustige Frauen im römischen Ägypten': women from the imperial family and wives of military commanders or administrative officials, mostly accompanying their husbands as 'tourists'. The Greek inscriptions discussed are all from *I.Col. Memnon*, with special reference to Hadrian's wife Sabina Augusta (signature in *I.Col. Memnon* 32; *IGR* 1186; *OGIS* 681; *SB* 8342) and the female poets Βάλβιλλα (probably belonging to Sabina's retinue; she commemorated the visit of the imperial couple in 130 A.D. in four epigrams: *I.Col.Memnon* 28-31 [28 = *IGR* I 1187]; *SEG* VIII 715-718; XLVIII 2030*; *SB* 8210-8213; F. largely follows the comments of E.M.Hemelrijk, for which see *SEG* XLVIII 2030; German translation of *I.Col.Memnon* 30 and 32 LL. 1-4), Δαμώ (*I.Col.Memnon* 83; *SEG* VIII 723; XLVIII 2031; *SB* 8218; possibly Sabina's companion) and Καικιλία Τρεβοῦλλα (*I.Col. Memnon* 92-94; *IGR* I 1190; *SEG* XX 690; *SB* 4839). Brief comments on *I.Col.Memnon* 4, 8, 18/19, 34, 51, 56, 65/66. 78, and 98 (the latter two by men longing for their absent women). For Iulia Balbilla see also our lemma no. 1837 in fine.

2017. Unknown provenance. Dionysiac graffito on a vase, 1st cent. A.D. Fragment of a spherical ceramic bottle with a relief decoration representing a black-African couple embracing each other; graffito between the figures. O.Rubensohn, *AA* (1929) 204/205; cf. U.Mandel-Elzinga, *JDAI* 103 (1988) 293. Republished by M.Seif el-Din, *Die reliefierten hellenistisch-römischen Pilgerflaschen. Untersuchungen zur Zweckbestimmung und Formgeschichte der ägyptischen Pilger- und Feldflaschen während des Hellenismus und der Kaiserzeit* (Cairo 2006) 100/101, 127, 188 no. 75 (ph.); cf. the review by G.Nachtergael, *CE* 82 (2007) 372-375.

Διονυσιακὸν λαγύνι(ον)

Dated on the basis of the letter forms by G.Grimm and P.M.Fraser apud S. el-D. ‖ the bottle probably contained wine; the graffito points to its connection with the Dionysiac cult, S. el-D.; 'L'inscription ... permet d'établir un rapprochement avec des lagynophories ptolémaïques. De l'eau du Nil (Osiris) offerte au Nouvel An, on passe ainsi au vin de Dionysos (assimilé à Osiris)', N. (373).

2018. Unknown provenance. Eulogies of St. Menas, 5th-7th cent. A.D. A.Martin, *CE* 81 (2006) 383-393 (ph.), (re)publishes 10 St. Menas ampullas (cf. *SEG* L 1561) now in the Musées Royaux d'Art et d'Histoire in Brussels. There is one ineditum (M. 391-393): head of St. Menas in profile on one side; on the other side Εὐλογία τοῦ ἁγίου | Μηνᾶ.

2019. Unknown provenance. Acclamation of the Lord (epitaph?) on a gold leaf, Christian period. Rectangular gold leaf with four small holes at the corners; now in the Egyptian Museum in Cairo (formerly in a private collection in Luxor). Edd.pr. G.Nachtergael, R.Pintaudi, *Aegyptus* 86 (2006) [2008] 69-71 no. 1 (ph.; French translation).

† Εἷς Θεὸς : | ὁ βοηθῶν : | Ἀβηκ : : :

The dots are intended to fill up the empty spaces, edd.pr. || 2. βοηθõν for βοηθῶν || 3. 'Αβηκ: previously unattested name, possibly of Egyptian (Coptic) origin, edd.pr. || a gold tablet with an acclamation of the sort is previously unattested; it may have been attached to some personal object (like a box) or may have served to identify a deceased (in the way of a mummy label, attached either to the coffin or to the deceased's clothes); the acclamation is characteristic of the Christian funerary epigraphy of Upper Egypt, notably at Latopolis (cf. our lemmata nos. 1991/1992) and Hermonthis, edd.pr.

NUBIA

2020. Adulis. Res Gestae of a king of Axum, 2nd/3rd cent. A.D. *OGIS* 199; *SB* 8545 B; *FHN* III 234; E.Bernand, A.J.Drewes, R.Schneider, *Recueil des inscriptions de l'Éthiopie du périodes pré-axoumite et axoumite* (Paris 1991-2000) 277; *I.Éthiopie* 277; *SEG* XLII 1646; LIII 2015*. Republished by M.D.Bukharin, *VDI* 258 (2006.3) 3-13 (in Russian; translation), with detailed discussion of authorship and date. B. connects the inscription with the activities of Gadura, king of Axum (ca. 200 A.D.), and his relationships with the king of Saba' 'Alhān Nahfān, suggesting that Gadura crossed into Arabia with Roman help, as can be inferred from the use of the harbor of Λευκὴ Κώμη (L. 29).

2021. Sayala (area). Graffito (name?), undated. Rock-cut graffito surrounded by drawings representing human figures and animals. Ed.pr. H.Satzinger, in E.Czerny, I.Hein, H.Hunger, D.Melman, A.Schwab (edd.), *Timelines. Studies in Honour of Manfred Bietak*, vol. III (Leuven-Paris-Dudley [Mass.] 2006) 145 no. 19 (ph.): Αμ̣ακισου

'Inschrift in griechisch-koptischer Schrift', ed.pr., who suggests that we have a previously unattested name [apparently in the genitive; there is nothing to support the presumed 'Coptic' character of the lettering, Tybout].

KYRENAIKA

2022. Kyrenaika. Jewish inscriptions. See our lemma no. 2137 sub (4).

2023. Kyrenaika. Drawings of inscriptions by Henry Beechey. J.C.Thorn, in E.Fabbricotti, O.Menozzi (edd.), *Cirenaica: studi, scavi e scoperte. Parte* I: *Nuovi dati da città e territorio. Atti del X Convegno di Archeologia Cirenaica, Chieti 24-26 Novembre 2003* (BAR Intern. Series 1488; Oxford 2006) 285-304, publishes 20 drawings of Henry Beechey made in 1822 during his Libyan expedition; the collection in the Department of Greek and Roman

Antiquities of the British Museum was found and described by D.Bailey. Four drawings include copies of inscriptions from Ptolemais and Teucheira, of which T. presents majuscule texts; with the exception of two small fragments, the inscriptions are edita known since a long time in far better and mostly more complete readings. See our lemmata nos. 2035 and 2038.

2024. Apollonia. Dedication to the heros Dioskouros, second half of the 1st cent. B.C. Fragment of a marble relief representing a child (clothed?) coming out of an egg and stretching out its right arm; this scene is flanked by two figures largely lost: at left part of a horse leg and at right the lower part of a woman clad in himation; inscription on a fascia below; found in the area between the agora and the principal gate of the city wall. Ed.pr. C.Dobias-Lalou, in *Cirenaica* (cf. our lemma no. 2023) 85-96 (ph.).

[Διόσκο]υρος ἥρως or [Κάστωρ Διόσκο]υρος ἥρως

The monument should not be interpreted as an epitaph (the rare examples of Kyrenaikan epitaphs for deceased styled ἥρως have iconographically different reliefs and/or different formulas: *SEG* XXXIII 1468; LIII 2055/2056; our lemmata nos. 2033 and 2036), but as a dedication to a rider-hero, probably Kastor: the relief either depicts him being born from an egg and seizing the bridle of his horse to assume his rider-hero status or Helen being born and greeting Kastor on horseback (both Kastor and Helen were born from an egg according to literary tradition). Documents concerning the cult of the Dioskouroi in Kyrene are rare and uncertain (sanctuary with double oikos; statues); however, Kastor is mentioned as the protector of the Battiads by Pindar (*Pyth*. 5.9-11); cf. also two 2nd cent. B.C. votive reliefs from Kyrene invoking an ἄναξ, ὃς γεν(ν)ᾶ̣ς (see our lemma no. 2030) iconographically similar to our relief except for the absence of the egg; peculiarities in their iconography suggest that the anax is 'un dieu ou héros d'origine indigène recevant des offrandes libellées en grec' (94); local tradition and the Spartan cult of the single Dioskouros Kastor (Paus. 3.13.1) may have intermingled. An ἄναξ worshipped on the agora of Kyrene in the 5th cent. B.C. (*SEG* XLVIII 2058) should probably be identified as Kastor rather than Aristeus, ed.pr.

2025. Apollonia. Inscriptions on three Panathenaic amphoras, 370-365 and 344/343 B.C. *SEG* LI 2205. See now also J.-J.Maffre, in *Cirenaica* (cf. our lemma no. 2023) 221-230 (ph.).

2026. Berenike/Euesperides (Benghazi). Mosaic inscription (mosaicist's signature?), ca. 325-250 B.C. *SEG* LIII 2033. See now also A.Wilson, in *Cirenaica* (cf. our lemma no. 2023) 143 (ph.).

2027. Kyrene. Account on a lead tablet, (late?) 4th cent. B.C. *SEG* XL 1596. Briefly discussed by E.Di Filippo Balestrazzi, in *Cirenaica* (cf. our lemma no. 2023) 50/51 (dr.), as a testimony for the involvement of the ἱαρομνάμονες of the sanctuary of Apollo in the pro-

duction of silphium (L. 9); reflections on the location where this important resource was found and on its possible importance in the 'sistema insediativo' of the Theran settlers.

2028. Kyrene. Edicts of Augustus, 7-4 B.C. *SEG* IX 8; XLVI 2203*. F.Hurlet, *Le proconsul et le prince d'Auguste à Dioclétien* (Bordeaux 2006) 209-216, offers some reflections on the nature of the relations between the emperor and the governor of the senatorial province: no imperium maius, probably no preceding senatus consultum for the first four edicts; emphasis on the auctoritas of the emperor. Cf. our lemma no. 2086.

2029. Kyrene. Fragment of a building inscription, 97-115 A.D. Limestone architrave block found in 1930 and probably belonging to a building recently identified as a temple of Asklepios. On the basis of a drawing by L.Pernier and a photograph in the archives of the Dipartimento alle Antichità di Cirene published by ed.pr. G.Pace, in *L'Africa romana* XVI 1895-1903 (dr. of Pernier and by ed.pr.; ph. from 1993 and the 1930s); cf. also É.Perrin-Saminadayar, *An.Ép.* (2006) [2009] no. 1651 (French translation).

[Ὑπὲρ τᾶς τοῦ Αὐτοκράτορος Ν]έρβα Τραϊ[αν]οῦ [Καί]σαρος Σεβαστοῦ Γερ[μανικοῦ -----|
-----]τα ἐκ τᾶν τῶ Ἀπόλλωνος προσόδ[ων -------]

Money for the construction or repair of the building, to which the architrave belonged, came from the revenues of the Apollo-temple, ed.pr., who refers for parallels to *SEC* 72 and *SEG* IX 75, 172, and 174 (all containing the ὑπὲρ-clause and the expression ἐκ τῶν προσόδων τοῦ Ἀπόλλωνος (or a Doric variant)); a restoration of Δακικοῦ can be excluded, since in 115 A.D. Kyrene suffered from a Jewish revolt (cf. our lemma no. 2029, app.cr.); from the above-mentioned parallels, especially from *SEC* 72, one can infer which restorations can be hypothesized in LL. 1/2 || 1. [Ὑπὲρ τᾶς τοῦ κτλ., P.-S., in line with the use of koine (the language of the imperial chancellery) in L. 1 and the local dialect in L. 2 || 2. initio the building dedicated; possibly [---- στεγάσμα]τα?; in fine name of the priest of Apollo, ed.pr.

2030. Kyrene. Two dedications to an anax (Kastor?), 2nd cent. B.C. Two small rectangular stelai of local limestone; (A) has a relief representing a standing man holding the bridle of a horse standing behind him and a veiled woman probably holding a libation jug and a patera; both are clad in long robes; under this scene thirteen horizontal serpents, slightly undulating; only the lower part of (B) is preserved: the feet of two figures apparently similar to those on (A), and twelve straight horizontal serpents; inscriptions on both reliefs under the serpents; (B) is known to have been found in the area of Wadi El Aish near the southern nekropolis; both reliefs are now in the museum of Kyrene (Shahat). Ed.pr. C.Dobias-Lalou, *art.cit.* (cf. our lemma no. 2024) 91-94 (ph.; French translation)

A: Ἄ[ναξ, ὅς] | γεν[ν]ᾶς **B:** Ἄναξ, ὅς | γενᾶς

The formula combines the acclamation and invocation of an anax, whose fecundity is symbolized by the serpents represented in the relief, ed.pr., who comments on the disappearance of -i- in diphtongs with a preceding long vowel and on the reduction of double into single consonants (the latter phenomenon is directly exemplified in our inscriptions). For ed.pr.'s interpretation of the ἄναξ we refer to our lemma no. 2024, app.cr.

2031. Kyrene. Dedication to the nymphs, 2nd/3rd cent. A.D. Mosaic inscription on the bottom of a water basin in a niche in the rock wall near the theatre. Mentioned by M.Luni, *CRAI* (2006) 2186 (ph.; majuscule text): Νυμφᾶν

The inscription should be connected with the purification rites performed in honor of Demeter in the theater (see M.Luni [ed.], *Cirene - Atene d'Africa* [Rome 2006] 153-155), L., who refers to a still unpublished report of S.M. Marengo on the 'Iscrizioni da nuovi scavi a Cirene' at the XI Convegno di Archeologia Cirenaica held in Urbino in 2006.

2032. Kyrene. Epitaphs. The following contributions to *Cirenaica* (cf. our lemma no. 2023) include observations on funerary inscriptions, old and new:

1) O.Menozzi, *ibid.* 61-84, presents the results of a survey carried out in the rupestral sanctuaries near the nekropoleis. She mentions some inscriptions in passing and presents one new text on a tomb façade in Aïn Hofra, bordering on the eastern nekropolis (M. 68; ph.; undated): ΜΗΛΙΧ[---] ΙΑΡΕΥ[Σ], which she interprets as the epitaph of a priest of (Zeus) Meilichios. Cf. C.Dobias-Lalou, *BE* (2007) no. 562, with the transcription Μηλιχ[ίω] | ἱαρεύ[ς] and critical observations on the validity of this text: it is not supported by the photo (on which the letters are made visible by a drawing; it is either incomplete or the two words would have been abbreviated); the existence of a priest of this essentially gentilicial deity would be surprising, and one would expect his name before the title. 'Une vérification s'impose avant toute conclusion'.

2) L.Cherstich, *ibid.* 103-120, investigated tomb S 4 from the southern nekropolis. C.'s reconstruction yields a better understanding of the place and function of some epitaphs in their architectural context: the bases *CIG* 5164 and 5171 (Hellenistic period) and the genealogical stele *CIG* 5147 (Roman period; for the onomastical aspects see O.Masson, *BCH* 98 [1974] 263-270 = *Onomastica Graeca Selecta* I [Paris 1990] 211-218).

3) E.Fabbricotti, *ibid.* 121-140, reports on a survey in the western nekropolis, where she found a new inscription on the façade of tomb W 97 (126; majuscule text): Σωγένου Ἀρίστιος | λη´ ; the age figure, read by F. as ΑΠ, is corrected on the basis of F.'s ph. by C.Dobias-Lalou, *BE* (2007) no. 563, who dates the text to the Roman Imperial period on the basis of the letter forms and points out that this date and the disposition (out of tune with the architectural order) imply a secondary use of the tomb, which in its floruit (4th/3rd cent. B.C.) was not inscribed on its walls, but sheltered bases and stelai bearing the names of the deceased - a fact which should also be accounted for in the interpretation of the mysterious text published by Menozzi (cf. above sub 1).

4) F.Siciliano, 'Divinità funerarie cirenaiche. Alcuni recenti rinvenimenti', *ibid.* 409-422, mentions on 418 a statue base from tomb E 121 in the eastern nekropolis. [From the ph. we read

Θεμίσων | Ἀρίστιος; men of this name are known from dedications to Asklepios (*SEG* IX 74; 4th cent. B.C.) and Apollo (*SEG* IX 95; 2nd cent. B.C.); the lettering on the new base suggests a 4th/3rd cent. B.C. date, Tybout].

2033. Kyrene. Epitaph (posthumous honorary statue) of Kydimacha, not prior to the late 1st cent. A.D. *SEC* 51. C.Dobias-Lalou, *art.cit.* (cf. our lemma no. 2024) 86/87, publishes a photograph of this inscribed statue base; after re-examination of the stone she dates it as indicated in the heading on the basis of the letter forms (no ph. or date in *SEC*); she identifies the deceased with the homonymous priestess of Hera on record in L. 13 of *SEG* IX 182 (L 1641; LII 1838; 102 A.D.).

Δάματρι καὶ Κόραι ἡρωΐδα | Κυδιμάχαν Κλεάρχω | ἀρετᾶς ἕνεκα Κυραναῖοι

2034. Kyrene. Epitaph of the veteran C. Anthestios Felix, 2nd cent. A.D. White marble stele moulded above; probably from the northern nekropolis and now near the entrance of the temple of Apollo; below the inscription a wreath. Ed.pr. G.Paci, in *L'Africa romana* XVI 1903-1905 (ph.); cf. also É.Perrin-Saminadayar, *An.Ép.* (2006) [2009] no. 1652 (French translation).

Γάϊος | Ἀνθέσ|τιος | Φῆλιξ || βετρα|νός, | ἐτῶν | νη´

Ed.pr. refers to other epitaphs of veterans from Kyrene: *SEG* IX 235 and LII 1843 (LV 1866). If Anthestios was not a native Kyrenaian who had returned home after service, he may have been one of the 3,000 veterans sent by Trajan to Kyrenaika after the Jewish revolt of 115-117 A.D., ed.pr.; for Ἀνθέστιος he refers to *SEG* IX 128 L. 10 (Ἀνθέστιος Μάξιμος); for the Jewish revolt see S.Cappelletti, in *L'Africa romana* XVI 2263-2272.

2035. Ptolemais. Various inscriptions. On the basis of Henry Beechey's drawings J.C. Thorn, *art.cit.* (cf. our lemma no. 2023) 289-292, presents majuscule texts of the following inscriptions (description of most stones, seen in 2001): *SEG* IX 357 (*OGIS* 33; T. 289 no. 6*), 358 (*OGIS* 124; T. 289/290 no. 7*), and 368 (291/292 no. 11*); *CIG* 5198 (290/291 no. 9) and 5222 (T. 290 no. 8). There is one ineditum (T. 291 no. 10; upper section of a cippus surmounted by an acanthus with Doric entablature with two letters in each metope; below is a drum; probably from a building in the Decumanus opposite the fountain; undated): ΘΕ ΟΔ ΣΕ [..] ΟΣ [..]. [Possibly the (abbreviated) name of the donor of (part of?) the building; cf. e.g. *SEG* LV 1688-1693 (= *I.Tyr* II 66-71): donations of columns inscribed on their plinths, Tybout].

2036. Ptolemais. Epitaph (consecration) of C. Iulius Epineikos, undated. C.Dobias-Lalou, *art.cit.* (cf. our lemma no. 2024) 87, adduces this apparently unpublished text as an example of the heroization of the dead in the Kyrenaika (cf. no. 2024 app.cr.). No description of the stone; no date. [Early Roman Imperial period].

Γ. Ἰουλίωι Ἐπινείκωι ἥρωι ἐπηκόωι | Γ. Ἰούλιος Παυσανίας καὶ Κοκκεία | [Θ]άλεια | [ο]ἱ γ[ο]νεῖς

2037. Ptolemais. Mosaic inscriptions, 150-250 A.D.? T.Micocki, in *Cirenaica* (cf. our lemma no. 2023) 173-182, reports on the Polish excavations of a house dated to 150-250 A.D.; on 175 he mentions several mosaic inscriptions (texts in majuscules): **1)** mythological labels on a highly fragmentary mosaic: Ὀδυσσεύς (?), Ἀχιλλεύς (?), Δαϊδαμία, Βρησεΐς, παρθενών (ΠΑΡΘΕΝΟΝ, M.). [The ph. shows that most of these names are not preserved completely, but does not allow to check the readings except in the case of Βρησεΐς (ΒΡΕCΕΙC, M.)]; **2)** a wish of luck to the house-owner on a tabula ansata held by a winged female figure: Εὐτυχῶς ΛΕΥΚΑΚΤΙΩ; **3)** the same text in a medallion framed by a wreath, in the center of a geometrical pattern: • Εὐ•τ|υ•χῶς • | ΛΕΥΚΑ|ΚΤΙΩ. On 175 note 4, M. announces a proper publication of these two acclamations by J.Kubińska in the *Mélanges C.Dobias-Lalou* (see *SEG* LV 2117) [this contribution appeared, however, in C.Dobias-Lalou (ed.), *Questions de religion cyrénéenne* (= *Karthago* 27; Paris 2007) 159-166 (ph.), Tybout]. Both M. and K. read Λευκ(ίῳ) Ἀκτίῳ; K. dates the mosaics to the first half of the 1st cent. A.D. on account of the form Λεύκιος. See, however, D.Feissel, *BE* (2008) no. 617, who prefers reading Λευκακτίῳ: a previously unattested name, to be connected with the regional toponym Λευκὴ Ἀκτή, situated between Hermaia and Zygris (*Periplus Maris Magni* 14/15) at a distance of 1,000 stadia from Alexandria (Strabo 10.5.17). Names in -ιος derived from geographical names are hardly attested prior to the 3rd cent. A.D., which fits in with the date of the house on archaeological grounds.

2038. Teucheira. Various inscriptions. On the basis of Henry Beechey's drawings J.C. Thorn, *art.cit.* (cf. our lemma no. 2023) 287-289, presents majuscule texts of the following inscriptions: *SEG* IX 420 (T. 287/288 no. 2), 546 (T. 287 no. 1), 591 (T. 288 no. 4), and 593-595 (T. 288/289 no. 5). There is one ineditum (T. 288 no. 3; probably from the subterranean loculus tomb complex reproduced in J.C.Thorn, *The Necropolis of Cirene* [Rome 2005] fig. 268): HI[.] | CΕΛ[..]ΨΙ | ΙΟΥΑΝΟΥ[.]CΕ | ΤωΝ

[3-4. Ἰουάνου [ὡ]ς ἐτῶν [..]. For Ἰουάνης cf. *MAMA* III 88, Sverkos].

UNKNOWN PROVENANCE

2039. Unknown provenance. Dedication of a bronze helmet, ca. 550-500 B.C. Bronze helmet of the 'Chalkidian' type; inscription incised on the neck-guard. Offered for sale by Christie's, New York: auction catalogue *Antiquities, Thursday 7 December 2006*, 72 no. 76 (color ph.). The letters which can be read from the photograph are ИIARO: [--]ṿ ἱαρο[--]

[Initio: or H with slanting hasta?; small omikron hanging above the line, Tybout].

2040. Unknown provenance. Dedication of a statuette, early 5th cent. B.C. Bronze statuette of a walking kouros, hands stretched out forward; inscription on the right leg and the right side of the back. Offered for sale by Gorny & Mosch, Giessener Münzhandlung: catalogue 150, *Auktion Kunst der Antike, 11. Juli 2006*, 23 no. 18 (color ph., on which only the first word is visible; text in majuscules); cf. *EBGR* (2006) [2009] no. 53, with a transcription by W.Günther: Ἀργολικὸς ἀνέθεκε

['a victorious athlete?', *EBGR*].

2041. Unknown provenance. Dedication to Leukothea, 4th/3rd cent. B.C. Rectangular white marble stele with a triangular pediment (akroteria; round ornament in the center); two columns framing a recessed niche (no decoration; probably painted originally) support an 'architrave' with inscribed frieze. Offered for sale by Gorny & Mosch, Giessener Münzhandlung: catalogue 150, *Auktion Kunst der Antike, 11. Juli 2006*, 117 no. 308 (color ph.). Read from the photograph by R.A.Tybout: Πολύαρχος Εὐδήμου Λευκοθέᾳ εὐξάμε[νος]

'Grabstele', catalogue [Λευκοθέα: the deified Ino, daughter of Kadmos; cf. our lemma no. 1852, Tybout].

2042. Unknown provenance (Asia Minor). Dedication to Theos Peismatene, 2nd/1st cent. B.C. Trapezoidal white marble stele, tapering to the triangular pediment; in a recessed niche a relief representing at left two worshippers approaching a goddess seated at right (long robe; dog [?] seated at her feet; polos: Kybele) holding a bowl and pouring a libation on a central altar; behind the altar a tree, before it a small servant leading a sacrificial animal (small quadruped: ram?); inscription below; under the inscription an unframed relief representing, from left to right, a small servant carrying an object, a rider holding a spear, and a bull. Offered for sale by Gorny & Mosch, Giessener Münzhandlung: catalogue 150, *Auktion Kunst der Antike, 11. Juli 2006*, 115 no. 306 (color ph.); cf. *EBGR* (2006) [2009] no. 53, with a partial transcription by W.Günther. Read from the photograph by R.A.Tybout.

Μεγακλῆς καὶ Ἐπιτυνχάνων | οἱ [..]μένου θεῷ vacat | vacat Πεισματηνῇ εὐχήν

[From Asia Minor; θεὰ Πεισματηνή (presumably from a place-name Πεισματα; cf. Ἀξιοττα/Ἀξιοττηνός) seems to be previously unattested, Tybout].

2043. Unknown provenance. Dedication to Zeus Anlaios and Apollo Germenos, 2nd/1st cent. B.C. Trapezoidal, slightly tapering white marble stele; in a recessed niche a relief representing left Zeus with a libation bowl above an altar and holding a sceptre and right Apollo Kitharoidos; inscription below. Offered for sale by Gorny & Mosch, Giessener Münzhandlung: catalogue 150, *Auktion Kunst der Antike, 11. Juli 2006*, 115 no. 307 (color ph.); we give the text presented by W.Günther in *EBGR* (2006) [2009] no. 53.

[Μ]ηνόφιλος Ἀπολλωνίου [Δι]ὶ Ἀνλαίῳ καὶ Ἀπόλλ[ω]νι Γερμηνῷ εὐχήν

[For Ζεὺς Ἀνλαῖος cf. *SEG* XLIX 1552 (area of Saittai); for Ἀπόλλων Γερμηνός (epithet connected with the Mysian city of Germe), cf. *SEG* XLVI 1581 = LI 1685 (in LI, this text is unduly presented as an ineditum), Tybout].

2044. Unknown provenance. Various dedications, 1st-3rd cent. A.D. The following inscribed objects have been offered for sale by Christie's, London: auction catalogue *Antiquities, Wednesday 25 October 2006*: 1) a circular marble altar with 'an inscription in Greek around the edge reading "EUKARPIAS" ("good fruits")' (88 no. 143; no ph. [εὐκαρπίας; one wonders whether the inscription is complete: perhaps [ὑπὲρ] εὐκαρπίας [--]? Or perhaps the 'altar' is a funerary cippus: [μνῆμα vel sim.] Εὐκαρπίας?, Tybout]); 2) a bronze votive hand with a four-line Greek inscription incised on the palm (89 no. 144; ph.; 1st/2nd cent. A.D. [We could not read the text from the photograph]); the same lot includes a 'baldric phalera with central frontally facing bust of Zeus Ammon surrounded by an inscription ..., 3rd century A.D.' (no ph.).

2045. Unknown provenance. Dedication to the Beautiful Maidens, 2nd/3rd cent. A.D. Rectangular limestone block with a triangular pediment represented in relief; in a recessed niche a relief representing two virtually similar women on horseback (the two horses in heraldic position), clad in long robes and each holding two torches; inscription below. Offered for sale by Gorny & Mosch, Giessener Münzhandlung: catalogue 154, *Auktion Kunst der Antike, 12. Dezember 2006*, 123 no. 315 (color ph.; defective majuscule text). Read from the photograph by R.A.Tybout: Ἐλευθέριν, Ἀκτῆ εὐχὴν | vacat (?) καλαῖς κόραις

[2. Faint traces of ca. 5 letters preceding ΚΑΛΑΙΣ may be illusory] || 'Weihrelief mit Demeter und Persephone. Die Inschrift bezieht sich auf den Demeter-Kult von Eleusis, den Eleusinischen Mysterien', catalogue [for nymphs as 'beautiful maidens' see Rizakis, *Achaïe* II 13: Νύμφαις Ναϊάσιν καλαῖς κούραις ἀνέθηκεν; I did not find epigraphical or literary attestations for Demeter and Persephone called καλαὶ κόραι/κοῦραι, Tybout].

2046. Unknown provenance. Dedication of statues of Asklepios and Hygieia, late 2nd/early 3rd cent. A.D. *SEG* XLI 1703. Now offered for sale by Christie's, New York: cf. auction catalogue *Antiquities, Thursday 7 December 2006*, 132 no. 142 (color ph.; majuscule copy; translation). The inscription reads Στρατηγὶς | ἀνέθηκεν (ἀνέθηκε, *SEG*; no date; the catalogue's date is based on archaeological parallels).

2047. Unknown provenance. Dedication of a statuary group, Roman Imperial period. Marble statuary group representing two women clad in long robes and standing against a kind of 'back-wall' with concave upper side reaching unto their shoulder; inscription on the base. Offered for sale by Jean-David Cahn AG, Basel; cf. catalogue *Auktion 5. Kunstwerke der Antike, 23. September 2005*, 96 no. 158 (ph.; text in majuscules). Text read from the ph. by R.A.Tybout.

Λούκιος Κορνήλιος Μάξιμος ἀγαλματογλύφος | Φιλαδελφεὺς κατ' ἐπιταγὴν τῆς Θεοῦ ἀνέθηκεν

Date: 3rd cent. A.D., catalogue [an earlier date seems perfectly possible].

2048. Unknown provenance. Epitaph of the priestess Ammias, 2nd cent. A.D. White marble bust of a woman (head lost); inscription on the front of the pedestal. Offered for sale by Gorny & Mosch, Giessener Münzhandlung: catalogue 150, *Auktion Kunst der Antike, 11. Juli 2006*, 117 no. 309 (color ph.); we give the text presented by W.Günther in *EBGR* (2006) [2009] no. 53 (translation).

ὧδε κατάκειται Ἀμμιάς, Τρύφωνος καὶ | Ἀμμίας γεναμένη θυγάτηρ, Μενε|κράτους δὲ τοῦ ἱερέως γεναμέ|νη γυνή, καὶ αὐτὴ γεναμένη || ἱέρεια σεμνοτάτη καὶ [---]

'Büste vom Grabporträt eines Mannes mit Himation und eng anliegendem Mantel', catalogue [female bust, as is clear from the garments' folds || 1. ῷδε, G.; [ὧδε, Tybout] || 5. After KAI four letters; the last two are certainly NH, the ending of another laudatory adjective; the first two seem to be OM, which, however, does not yield a meaningful sequence, Tybout].

2049. Unknown provenance. Epitaph of Spanos, 2nd cent. A.D.? *SEG* L 1666. Offered for sale at Christie's, New York: auction catalogue *Antiquities, Friday 16 June 2006*, 179 no. 241 (color ph.).

2050. Unknown provenance. Epitaph of Larissa, 2nd/3rd cent. A.D. Rectangular marble stele with triangular pediment (voluted antefix at top; palmette akroteria; palmette in the tympanon), the whole in the form of an aedicula with scrolling decoration on the 'pillars' and the sloping parts of the pediment; within this frame a niche with a thick garland suspending a grape cluster, the ties falling to the sides; rosette above; inscription on the flat field under the niche. Offered for sale by Christie's, New York: auction catalogue *Antiquities, Thursday 7 December 2006*, 133 no. 143 (color ph.; majuscule copy [confirmed by the photograph, Tybout]; translation): Ἀγαθόπους vv | Λαρίσσῃ τῇ γυ|ναικί vacat

[Λάρισσα as a personal name seems to be previously unattested, but cf. three exemples of Λάρισα in *LGPN* III A/B s.v. (from Laconia, Delphi and Larisa [!]); the toponym is both spelled Λάρισσα and Λάρισα, Tybout].

2051. Unknown provenance. Epitaph of Apollonides, 2nd/3rd cent. A.D. Trapezoidal stele, slightly tapering to the triangular pediment; moulded base; relief representing a man with curly hair clad in himation, standing on a ledge; inscription below. Offered for sale by Gorny & Mosch, Giessener Münzhandlung: catalogue 154, *Auktion Kunst der Antike, 12. Dezember 2006*, 122 no. 313 (color ph.; majuscule text): Ἀπολλωνίδης | ⟦------ΤΟΣ⟧

2052. Unknown provenance. Epitaph of Iulius Zenon, 3rd/4th cent. A.D. *SEG* XL 1420; XLV 2184; L 1669. M.P.de Hoz, *ZPE* 155 (2006) 148 sub no. 6, notes that this stele, published by I.Canós i Villena as an ineditum (*SEG* XLV) and republished with a superior reading by J.Curbera (*SEG* L), is already in *SEG* XL 1420, where it was placed under Palmyra, on the basis of its reported provenance; cf. also P.-L.Gatier, *BE* (2006) no. 444, who points to the different descriptions of the material (limestone, *SEG* XL; marble, *SEG* XLV) and adds: 'La répresentation et le formulaire semblent plutôt correspondre aux stèles du Moyen-Euphrate'.

2053. Unknown provenance. Name on a sling bullet, 356-346 B.C. or forgery? Lead sling bullet inscribed on one side; no indication about the provenance and the place, where the object is now. Ed.pr. M.Hourlier, *RN* 162 (2006) 51-55 (ph.; majuscule text); cf. also M.Sève, *BE* (2007) no. 55: Ὀνομάρχου

Name of the leader of the Phokians in the Third Sacred War (356-346 B.C.) There are also coins with his name (Ὀνυμάρχου); the difference between omikron and upsilon may be due to the fact that the bullet was not manufactured by a man from Phokis, ed.pr.; S. points out that the variant Ὀνόμαρχος is also on record in *CID* II.34 II L. 57 and wonders whether we have a forgery; the forger may have taken the variant Ὀνόμαρχος from Diod. Siculus. [On Onomarchos see now M.Maronati, 'Gli strateghi focesi nella terza guerra sacra: Onomarco', *RSA* 36 (2006) 131-163, Tybout].

2054. Unknown provenance. Inscriptions (magic and otherwise) on gems and rings, 4th cent. B.C.-6th cent. A.D. The auction catalogue no. 150 of Gorny & Mosch, Giessener Münzhandlung, *Auktion Kunst der Antike, 11. Juli 2006*, includes the following inscriptions on gems and rings (texts in majuscules; color ph.). **Magic inscriptions: 1)** Σθονβαθλ | μαλακ-

σθον | βαλακαλα υολη|α βραλπμ αως || βραλμπ | ~~SSS~~ (103 no. 276; bronze ring with chalcedony; 2nd/3rd cent. A.D. [we give the text presented by W.Günther, *EBGR* (2006) [2009] no. 53]; **2)** βοηθοῦ | σιμοιπαη|τασῃ (103 no. 277; haematite; obverse: in the upper register an eagle with wreath above busts of Helios and Selene and two Nikai; in the center Helen with the Dioskouroi and two female figures; below a sheep, cult objects, an eagle and a lion; reverse: inscription ([no ph.]; 2nd/3rd cent. A.D.); **3)** A: Ἰαω; B: Ἀβραξ|ας (103 no. 278; heliotrope; obverse: cock-headed snake-legged figure with letters ΙΑΩ on shield; reverse: inscription B [no ph.]; 2nd/3rd cent. A.D.); **4)** νωος | σφεζσφε | ιεσες (103 no. 279; green jasper; obverse: magic signs in four lines; reverse: inscription; 2nd/3rd cent. A.D.); **5)** οὐ φιλῶ, | μὴ πλανῶ· | νοῶ δε ❦ | καὶ γελῶ (89 no. 213; silver ring with nicolo; 2nd/3rd cent. A.D.; for this expression, intended to counter love magic, the catalogue refers to E.Zwierlein-Diehl, *Die antiken Gemmen -- Wien* III (cf. *SEG* XLI 1767) no. 2471 [cf. also *SEG* XLI 1867 and XLIV 1561 app.cr. sub (j), Tybout]). **Varia: 6)** Ρ Ι Α Π Φ (85 no. 194; gold ring; on the bezel an engraved ram's head, a trident and five letters, apparently unconnected; 4th cent. B.C.); **7)** ΑΙΔΕΟ (or ΑΙΔΕC) | ΕΥΤΥΧ (83 no. 179; gold ring with lapislazuli; inscription in mirror script; 2nd cent. A.D.; ΑΙΔΕΟ ΕΥΤΥΣ, catalogue [Αἰδέσ(ιε), | εὐτύχ(ει)?, Tybout]); **8)** ὁμόνοια (87 no. 198; gold ring; inscription in an oval frame on the rectangular bezel above a dextrarum iunctio; 2nd/3rd cent. A.D.); **9)** Οὐαλ|εριαν|οῦ (89 no. 220; iron ring with red cornelian; owner's' inscription; 3rd/4th cent. A.D.); **10)** εὐτυχία, | ὁμόνοια (85 no. 190; gold ring with white blue achate cameo; inscription above (L. 1) and under (L. 2) a dextrarum iunctio; 4th cent. A.D.; ΕΥΤΥΧΗ, catalogue).

The catalogue Christie's, London, *Antiquities, Wednesday 26 April 2006*, on 31 no. 168 offers 'a group of jewellery, glass and miscellaneous antiquities'; among them are several rings with Greek inscriptions, two of which are presented in majuscule texts: **11)** Κυρία (ph.; gold ring; ΚΥ and ΙΑ across the shoulders, the Ρ on the raised circular bezel; 3rd cent. A.D.); **12)** εἰρήνη (green and red jasper; ear of corn under the inscription; undated). This lot also includes two magical gems with inscriptions and 'a Greek inscribed stone tablet' (no texts; no ph.).

The following objects have been offered for sale by Christie's, New York: auction catalogue *Ancient Jewelry, Thursday 7 December 2006* (color ph.). **Magic inscription: 13)** ΘVΛ (58 no. 312; gold ring with heliotrope; cock-headed snake-legged figure with shield and whip; inscription below; ca. 2nd/3rd cent. A.D.). **Varia: 14)** Φηλικ(--) (42 no. 278; text in majuscules; red jasper; draped bust of a goddess, probably Isis; inscription at right [owner: Φηλικ(ίων) or Φήλικ(ος), Tybout]; ca. 1st/2nd cent. A.D.); **15)** Ο, Λ, | Η, Ν (42 no. 276; red jasper; winged Eros leaning on an inverted torch upon a cylindrical altar; letters left and right; N in mirror script; ca. 2nd cent. A.D.); **16)** ΟΙΩ (46 no. 283; majuscule text; gold ring with nicolo set on the plain bezel; nude Theseus holding the sword of Aigeus in front of him; branch below; inscription reading ΩΙΟ in the impression at left; ca. 2nd cent. A.D.); **17)** Δη|μητρ|ίου (52 no. 297; gold ring with broad leaf-shaped shoulders; owner's inscription on the circular bezel; ca. 2nd/3rd cent. A.D.); **18)** ὁμόνοια (53 no. 298; gold ring; inscription on the rectangular bezel under a dextrarum iunctio; ca. 2nd/3rd cent. A.D.); **19)** Γα(βριήλ) (66 no. 326; Christian silver ring engraved with an Annunciation scene, Gabriel at right with the inscription above him; ca. 6th cent. A.D.).

2055. Unknown provenance. Inscriptions (magic and otherwise) on gems, 1st-4th cent A.D. E.Zwierlein-Diehl, *Siegel und Abdruck. Antike Gemmen in Bonn* (Bonn 2002), is the catalogue of an exposition held at the Akademisches Kunstmuseum-Antikensammlung der Universität Bonn from 18 September 2002 to 31 January 2003. The following gems bear inscriptions (mostly in mirror script; ph. of all, partly in color; majuscule texts, with occasional transcriptions in the commentary; discussion of most magic terms).

Magic: 1) A: φωκεντεψευς κερερταηουνανσοκται **B:** αμαρω μ|αχι χωμασω **C:** νιχαροπληξ **D:** ρωου βιαου ε|κμευς εἶ (96/97 no. 117; carneol; obverse: male herm; inscription [A] around it; within [A] inscription [B] left and right (χωμασω) of the herm; [C] under it; reverse: inscription [D]; 1st cent. A.D.); **2) A:** αεηιουωι **B:** υτ(for χ?)ιχιωθηιηι | ιωθιαυιηχα **C:** vowels, X-signs, B and N; αιιιιχιχχχχαωχιχνχχβαχχχ; [--]ιχβχωω[--] **D:** vowels, X, N, Θ, M, σεμεσιλαμ **E:** χυχ (several times) (94/95 no. 113; jasper; obverse: 'Bes Pantheos' on a lion; tabula ansata below; inscriptions in the tabula [B] and in the whole field [C; partial transcriptions of many lines running in circles]; the vowels [A] between the god's legs; reverse: three gods [Nemesis, Horus?, Isis], tabula ansata below; three lines in the tabula, 12 lines below [D, partial transcription]; [E] on the bevelled edge; P.Zazoff, *Die antiken Gemmen* [München 1983] 359 note 63; 2nd cent. A.D.); **3)** εὐτύ⟨χ⟩ι Ἀσ|κ⟨λ⟩ηπιός (95 no. 114; EVTVΠΙΑCΙΚΑΗΠΙΟC, gem; heliotrope; obverse: Horos-Helios standing on three lions; reverse: inscription; nominative instead of the expected vocative; 2nd cent. A.D.; J.Engemann, *RAC* 11 (1979) 287 s.v. Glyptik [dr.]); **4) A:** αχ αωηιθωλα scarab ωιηωαεουφθ **B:** αβλαναθαναλβα φύλαξον Ῥωμάναν (95/96 no. 115; heliotrope; obverse: triple Hekate; letters and magic signs running along the rim; reverse: birth of the sun god, in the shape of a winged snake with falcon-head, from a lotus flower; inscription [A] along the rim [αχ: 'Geist oder Dämon'; 'Es folgen hauptsächlich Vokale, darunter versteckt das Palindrom ΑΩΗΙ-ΙΗΩΑ'; inscription [B] on the bevelled edge; 2nd cent. A.D.); **5) A:** Ιαω **B:** αρωριφρ|ασις θερσ|θενεβη (96 no. 116; yellow jasper; obverse: Eros drawing a thorn from a lion's paw; crescent and star above and below, respectively; inscription [A] above; reverse: inscription B [terms from the repertory of love magic]; 2nd cent. A.D.); **6)** αυρ|σεπ|υο (98 no. 121; brownish stone [serpentine?] in the shape of a snake's head; inscription on the underside [no ph. of this side]; bought in Beirut; 2nd cent. A.D.); **7)** ΝΝΝΝ | σχίων | [.]ΖΖΖ[.] (97 no. 118; haematite; obverse: stooped man reaping corn; reverse: inscription; 150-250 A.D. ['σχίων for ἰσχίων. For similar amulets protecting against lumbago see *SEG* XLV 2200 (13), L 1466 on p. 494, and LIV 1681]); **8) A:** σοροορ μερφ[ερ]γ[αρ] β[α]ρμαφ οιριυιι **B:** αεηιουω **C:** ορωρ|ιουθ (97/98 no. 120; haematite; obverse: inscription [A] along the bevelled edge; in an ouroboros an uterus, key, Isis, Chnoubis, Anubis, Nephtys and the series of vowels [B, running clockwise]; reverse: inscription [C]; 150-250 A.D. [For uterine amulets cf. *SEG* XXIX 1749; XLIII 686, 1200 (21 b); (sub II.3); XLV 2205; XLVIII 1313; L 1083; LIV 843, 1769, 1847; LV 1887 (4); 1890 (3); 2082 A; see also our lemma no. 2141 sub 4); **9)** πέ|πτε (97 no. 119; haematite; obverse: phoenix surrounded by animals; reverse: inscription and Chnoubis-sign: ~~SSS~~; 3rd cent. A.D. [For similar amulets see *SEG* XXXVI 1513, LII 1569 (2), and LV 1635 (3); see also our lemma no. 2141 sub 1]); **10)** monogram | χανας | αβλανα | σ⟨α⟩μαχ (98 no. 122; monogram: Ἀρχεβούλου; CΛΜΑΧ, amulet; chalcedon; 3rd/4th cent. A.D.).

Varia: 11) CVPMPMPIPCEIHM (91/92 no. 14; nicolo; inscription running around the bust of a young man [the ph. suggests that this reading is uncertain; we do not succeed in reading a meaningful

text], Tybout]; 1st cent. A.D.); **12)** Α̣Δ̣CΙΚΛΗΠ̣Ι̣ΑC, i.e., 'Ασκληπιάδ⟨η⟩ς, with ligature ΑΔ initio instead of with the second delta (90/91 no. 99; jasper; three playful goats, one emerging from a pot; inscription [owner's name] above and below; 1st cent. A.D.); **13)** 'Ανθώ (87 no. 83; carneol; Asklepios with snake staff; inscription [owners' name] left; mid 1st-early 2nd cent. A.D.); **14)** τῇ καλῇ | Ε | χρυσοῦν (91 no. 102; sardonyx; LL. 1 and 3 above and below a large epsilon; 150-200 A.D.; E.Zwierlein-Diehl, *art.cit.* [cf. our lemma no. 2095] 474/475 no. 7; for the interpretation see our lemma no. 2095).

See also our lemma no. 1329.

2056. Unknown provenance. Mosaic inscription (forgery?), 2nd/3rd cent. A.D. *SEG* LIV 1801. W.Slater points out to us (per ep.) that this mosaic is most probably a forgery. It represents a beardless man and is inscribed Δύσ[τρ]|οπος, identified by A.Chaniotis (*SEG*) as a reference to an unattested comedy of Menander [Δύστροπος is a synonym of Δύσκολος] (Demosth. 6.30), Chaniotis]. Unlike Menandrean panels, this one does not have a mask.

2057. Unknown provenance. Adhortation on silver belt appliques, ca. 150-250 A.D. Six silver belt appliques shaped as Greek letters of the 'Lyon type'. Acquired in the antiquities market by a private collector. Ed.pr. S.Hoss, *AKB* 36 (2006) 237-253 (ph.; dr.): Μνήμων

'Remember' (with an imperative of the verb 'to be' left out); similar belt decorations, generally in bronze, all have Latin inscriptions, notably utere felix, ed.pr., who presents a catalogue of 79 letters of the 'Lyon type'.

2058. Unknown provenance. Inscriptions on amulets, 3rd-7th cent. A.D. The auction catalogue Christie's, New York, *Ancient Jewelry, Thursday 7 December 2006* (color ph.; texts in majuscules), includes the following inscriptions on amulets: **1) A:** Χνοῦβις; **B:** Ιαω Σαβαωθ Αβρασαξ Μιχαήλ ἐμ(ί) (?); **C:** Οὐριήλ, | Σουριήλ (58 no. 313; defective text in majuscules; gold pendant with heliotrope; obverse: lion-headed serpent [Chnoubis] with coiled tail and rayed nimbus; inscription [A] dispersed between the rays; crescent and star at left; inscription [B] running in a circle along the rim [in fine E and square ω (= M top down?), translated as 'I am' in the catalogue]; reverse: inscription [C] framed by stars; ca. 3rd/4th cent. A.D.); **2) A:** ΑΙΩ; **B:** ΑΕΗΙΟΥΩ (59 no. 315; gold and banded agate pendant; obverse: Dioskouroi, Apollo and Artemis, each with attributes; inscription [A], perhaps a misspelling for Ιαω, above, the series of vowels below; reverse: armed Athena and ram enclosed within an ouroboros; ca. 3rd/4th cent. A.D.); **3) A:** Σολομών; **B:** σφραγ|ὶς θ|εοῦ ~~SSS~~ (59 no. 314; haematite; obverse: riding Solomon with nimbus piercing a prostrate woman with his lance; inscription [A] in a semi-circle above; reverse: inscription [B]; ca. 4th/5h cent. A.D. [For σφραγὶς (θεοῦ) in combination with the rider/Solomon on amulets cf. *SEG* VII 323; XXXVI 1513 (in fine); XXXIX 1423; XLIV 741 (sub [3], second paragraph), 1563-1566, 1569 (7), 1738 (13); XLV 2198; LII 884 (1), 938; LIII 753, 1110, Tybout]); **4) A:** 'Εμμανουήλ, ὁ Θ(εὸ)ς μεθ' ἡμῶν; **B:** ἡ ἁγία Μαρία (66 no. 327; rectangular lead tablet; obverse: Christ with cruciform nimbus, orating with his right hand raised in benediction; inscription surrounding him; reverse: the Virgin Mary with nimbus, her hands raised in prayer; the inscriptions surround the figures; ca. 600 A.D.).

The catalogue Christie's, London, *Antiquities, Wednesday 25 October 2006*, offers another Solomon amulet: **5)** 89 no. 145; obverse (ph.): inscription Εἷς Θεὸς ὁ νικῶν τὰ κακά (for the formula cf. below sub 6) in a nearly full circle; above a six-line Greek inscription [we give no transcription of this text, which we can read from the ph. only partially]; reverse (no ph.) six more lines above the scene of a quadruped and a crocodile (?) each holding the tail of the other, surrounded by a circular inscription, an eagle (?), snake and double cross in the field.

Catalogue no. 154 of Gorny & Mosch, Giessener Münzhandlung, *Auktion Kunst der Antike, 12. Dezember 2006*, includes five early Byzantine amulets: **6)** 72 no. 127 (majuscule text; 5th-7th cent. A.D.); oval bronze pendant with suspension ring; riding Solomon with nimbus piercing a prostrate woman with his lance; inscription in a semi-circle left, above and right; reverse: crane, serpent and altar: [Εἷς Θεὸ]ς ὁ νικῶν τὰ κα(κά) [For this formula used on a group of amulets representing Sisinnios/Solomon see *SEG* LIV 1805, with references; cf. also LV 1958, Tybout]; **7)** 73 no. 133 (majuscule text [confirmed by the color ph.]; 6th/7th cent. A.D.); rectangular gold leaf with representation of a gate (two columns surmounted by a stone wall containing a central arch); cross in the arch, inscription below (horizontal strokes between the lines). First published by L.Wamser, G.Zahlhaas (edd.), *Rom und Byzanz. Archäologische Kostbarkeiten aus Bayern. Katalog zur Ausstellung der Prähistorischen Staatssammlung München, 20. Oktober bis 14. Februar 1999* (Munich 1998) 206/207 no. 307 (non vidimus); ΥΠΕΡΑ|ΑΚΥΔΑ|ΠΑΚΣΤ|ΦΩΑΗΑΚ|ΑΡΕΜ [L. 3: or ΠΑΚΙΤ?]; **8-10)** 74 no. 135 (color ph.; no texts; 5th-7th cent. A.D.); three rectangular gilded silver leaves with rudimentary architecture (tympana; columns); inscriptions with horizontal strokes between the lines. [We do not attempt to give a transcription, which would yield too many uncertain readings].

2059. Unknown provenance. Psalm quotation on a bronze bracelet, ca. 550-650 A.D. (or earlier?). Two bronze medallions formerly considered and published as separate objects (O.M.Dalton, *Catalogue of Early Christian Antiquities and Objects from the Christian East in the British Museum* [London 1901] nos. 157 and 191); now re-united as fragments of a single bracelet in the BM; on one medallion the seated Virgin with the Child Jesus and a magus (cross behind the Virgin); inscription in an oval frame on the other medallion. Ed.pr. T.J.Krause, *JbAC* 48/49 (2005/2006) 114-127 (ph.; text in majuscules).

'Ο κατοι|κῶν ἐ|ν βοη(θείᾳ)

Beginning of *Ps.* 90: this psalm is often associated with the adoration of the magi, the scene represented on the anepigrapic medallion, ed.pr. || ed.pr. presents a catalogue of 35 similar bracelets (partly with Greek inscriptions, inter alia *SB* 1572, 1574 a/b, and 1576-1579) and assigns the present example to a group from the Eastern Mediterranean (Syria-Palaestina?). [See also our lemma no. 1109].

2060. Unknown provenance. Magic texts on gold leaves, Roman Imperial period. Five rectangular gold leaves. Offered for sale by Gorny & Mosch, Giessener Münzhandlung: catalogue 154, *Auktion Kunst der Antike, 12. Dezember 2006*, 73 no. 134 (no texts). A specialist in the field of magic may succeed in transcribing these inscriptions from the fairly good color photographs.

2061. Unknown provenance. Inscriptions on gems, Roman Imperial period. J.Merten, *TZ* 69/70 (2006/2007) 34 no. 41 and 35/36 no. 47 (majuscule texts), republishes two inscribed gems now in the Rheinisches Landesmuseum in Trier, adding data from a mid 19th cent. inventory list of the former 'Gesellschaft für Nützliche Forschungen in Trier'; no. 41 = *CIL* XIII 10024 (113; Ζώη μνημονεύω σου); no. 47 = A.Krug, *Römische Gemmen im Rheinischen Landesmuseum Trier* [Trier 1996] no. 69: obverse: Ιαω; reverse: αβλαν|αθαναλ|βα ακραν|μαχανα||ρι).

2062. Unknown provenance. Inscriptions on bronze bread stamps, early Byzantine period (5th-7th cent. A.D.). Three bronze bread stamps with relief letters offered for sale by Gorny & Mosch, Giessener Münzhandlung: catalogue 150, *Auktion Kunst der Antike, 11. Juli 2006*, 219 no. 630 (color ph.; texts in majuscules): **1)** ζοή, ὑγία (circular); **2)** VIΓA [i.e., ὑγία] (square); **3)** BΩH (probably βωή(θι): invocation of the Lord, Tybout]; rectangular). Another bread stamp can be found in the auction catalogue Christie's, New York, *Antiquities, Thursday 7 December 2006*, 159 no. 158 (color ph.; majuscule copy; translation): **4)** Εἷς Θεός (shape of a sole).

2063. Unknown provenance. Inscriptions on metal stamps, early Byzantine period. Six metal [bronze?] stamps in a north American private collection (Susanne Bennet), one with a Latin, five with Greek inscriptions. Ed.pr. M.Grünbart, *DOP* 60 (2006) 13-24 nos. 1-6 (ph.). We give the Greek texts: **1)** εὐτύχι [for εὐτύχει] (shape of a sole; 22 no. 2); **2)** ζοή, ὑγία (Z retrograde; shape of a sole; 22 no. 3); **3)** christogram ζοή, | ὑγία (Z retrograde; rectangular; 22/23 no. 4); **4)** καρποὶ Διός (retrograde; disposition of the text: I | Δ vacat O vacat C | ΚΑΡΠΟΙ|; two palm leaves above and two below, in both cases left and right of the iota; shape of a pelta; 'fruits of Zeus/God'; the stamp may have marked an amphora or a stopper closing a container with fruits, ed.pr., who refers to a rectangular stamp with the same inscription and to other stamps reading καρποὶ Κυρίου or just καρποί [see also *SEG* LIV 1799 for καρποὶ Τραϊανοῦ]; 23 no. 5); **5)** Καλ(λ)ιοπίου | κὲ Πελαγίας (Πελαγ(ον)ίας, ed.pr. [however, contrary to Πελαγονία, Πελαγία is a widely attested name; for this and other names related to the sea see *SEG* LV 2042; cf. also our lemma no. 1084 sub (c), Tybout]; double names are known from seals [see J.Nesbitt, *DOP* 31 (1977) 109-121], but rare on stamps, ed.pr., who states that the combination of a male and a female name is previously unattested [on 24 note 56 he refers to an unpublished stamp in the Menil Foundation Collection bearing the names Malchos and Iubinos]; shape of a cross, with L. 1 on the horizontal, line 2 on the vertical branches; 24 no. 6).

On 13-20 G. offers a useful survey of Byzantine stamps (ph. of selected items; many references): history of stamping from the Classical period; classification (the frequently used term 'bread stamp', often meant to imply liturgical use, is erroneous in most cases; surviving stamped objects are restricted to pottery, especially amphoras, bricks and metalwork); functions (liturgical, usually reading Ἰ(ησοῦ)ς Χ(ριστὸ)ς νικᾷ; commercial: amphoras, animal branding; utilitarian: names, e.g. indicating ownership); shapes; types of inscriptions: **a)** single words, e.g. ἀθανασία, δύναμις, ζωή, ὑγία (very frequent on early Byzantine stamps); **b)** more words: Christian inscriptions, including quotations from the Bible, e.g. Θεοῦ χάρις, ζωὴ(ν) πᾶσι (cf. *Acts* 17.25), ζωὴ ὑγία, Χριστὲ βοήθει; references to use for containers: εὖ πίε, οἶνος χρηστὸς πίε, πίθου κλείς; **c)** names: usually single names in the genitive (cf. above sub no. 5).

VARIA

2064. Administration. Imperial roads of the Roman Empire. M.Rathmann, in A.Kolb (ed.), *Herrschaftsstrukturen und Herrschaftspraxis* (Berlin, 2006) 201-259, examines the role of the governor in the administration of imperial roads in the Roman Empire. R. provides a collection of Greek and Latin inscriptions (milestones, building inscriptions) on which Roman governors (or sub-ordinate officials) are attested in the context of the construction or maintenance of imperial roads. He presents a distribution map for the epigraphic evidence (202) and a prosopographical catalogue for the time of Augustus to Diocletian structured according to provinces (221-259). On the basis of this material, R. discusses the regional and quantitative distribution (out of c. 6000 milestones, only 13% name a Roman governor). R. explores the role of governors in the initial phase of the development of the imperial infrastructure during the early principate, their activities in later times in those regions which were strategically important but weak in infrastructure as well as their ad-hoc building measures (restoration of roads, construction of bridges, road houses etc.) due to special (military) needs. R. shows that there was a turning point in the development of the infrastructure during the Augustan age and argues: 'Dabei steht in zahlreichen Provinzen der jeweilige Statthalter epigraphisch nachweisbar am Anfang dieser Entwicklung und scheint die administrative Fürsorge möglichst rasch an die jeweiligen Städte oder Gemeinden weitergereicht zu haben. Fortan finden wir Statthalter im Straßenbau nur noch punktuell, und hier im militärisch-strategischen Kontext oder in Regionen, in denen gerade die städtische Entwicklung schwach bis gar nicht ausgeprägt war' (221). R. furthermore discusses the representation of governors on milestones and the administrative practice behind the construction and maintenance of roads.

2065. Ambassadors. F.Gazzano, in M.G.Angeli Bertinelli, A.Donati (edd.), *Le vie della storia. Migrazioni di popoli, viaggi di individui, circolazione di idee nel Mediterraneo antico* (Serta antiqua et mediaevalia 9; Rome 2006) 103-125, collects and discusses evidence, above all epigraphical, for traveling ambassadors in the Classical and Hellenistic-Roman period.

Special attention to the dangers and stress (κακοπαθία) often mentioned in decrees about ambassadors.

2066. Architecture. Handbook. M.-C.Hellmann, *L'architecture grecque* 2. *Architecture religieuse et funéraire* (Paris 2006) is as sound, informative and comprehensive as vol. 1 published in 2002 (see *SEG* LII 1889), though inscriptions play a somewhat more modest role (but cf. M.Sève, *BE* [2007] no. 12, for the usefulness to the epigraphist of many sections in general). As in *SEG* LII, we mention the inscriptions printed in bold in the Index of inscriptions (341), i.e. the texts partially translated and briefly discussed: *IG* VII 422 (H. 175) and 3169 (H. 250); *I.Kallatis* 35 (H. 248); *SEG* XLIII 630 (LIII 1032; H. 280); LV 723 (H. 240); *LSCG* 150 (H. 158).

2067. Army. The Roman army in the east. S.Perea Yébenes, *Aquila legionis* 7 (2006) 65-108, studies the documents from the East concerning unities of the Roman army recruited in the Iberian peninsula. Non vidimus; cf. *An.Ép.* (2006) [2009] no. 66.

2068. Army. Priests in the Roman army. R.Haensch, in *Impact of Imperial Rome* 208-218, discusses some inscriptions testifying to the presence, generally denied, of pagan priests in the Roman army in the late 3rd/early 4th cent. A.D.: *SEG* XXXIV 1598 (XLVII 2119*; *SB* 4223; Koptos, 321 A.D.; see our lemma no. 1990) records in LL. 7-9, between an ἀρχιερεύς and a ἱερεύς (both unspecified), a ἱερεὺς λεγ(εῶνος) γ' Γαλλ(ικῆς) and a ἱερεὺς λεγ(εῶνος) α' Ἰλλυρικῆς. H. argues that the ἀρχιερεύς is that of the vexillatio as a whole, and that the ἱερεύς belongs to the Ἐμεσηνῶν σαγιττάριοι (LL. 5/6), implying that each of the vexillatio's three main units had its own ἱερεύς; an ἀρχιερεύς (bearing another name) is also attested in connection with the same vexillatio in *I.Portes* 91 (*SEG* XLVII 2119*; *ILS* 8882). The two texts testify to a hierarchy of army priests in the early 4th cent. A.D. *SEG* VII 372 records a ἱερεὺς λεγιωνάριος (Dura Europos; prior to 256 A.D.); similarly, Θέμης Μοκίμου ἱερεὺς in *SEG* II 766 (Dura Europos; ca. 239 A.D.; see our lemma no. 1866) should be considered an army priest. A sacerdos/miles is attested for a praetorian unit in *CIL* VI 30685 (241 A.D.); more or less contemporary is *CIL* VI 2256 (cf. 32456; *ILS* 2090), the epitaph of an antistes sacerd(otum) temp(li) Martis castror(um) pr(aetoriorum); antistes sacerdotum can be considered the equivalent of ἀρχιερεύς. The emperor Heliogabalus, himself sacerdos amplissimus dei invicti Solis Elagabali, may have created the institution of the army priesthood to propagate the cult of this god.

2069. Associations in the Greek East. P.Harland, in L.E.Vaage (ed.), *Religious Rivalries in the Early Roman Empire and the Rise of Christianity* (Waterloo 2006) 21-49, examines the epigraphic evidence for small socio-religious groups and associations in Roman Asia (35-49) to challenge previous models of decline in the study of the polis and its socio-religious life (21-35). H. discusses their participation in civic benefactions, their relationship with civic and imperial officials, and their activities in the social and cultural institutions, including baths, gymnasia, and theatres. H. argues against any decline of the post-classical polis; rather, he regards the inscriptional evidence for associations as an 'illustration of the continuing importance of the polis and its structures as a locus of identity, co-operation, and competition for members of various strata of society' (48). Cf. *SEG* LV 1974 for previous studies by H. on associations.

2070. Associations and social aid. M.-F.Baslez, 'Entraide et mutualisme dans les associations des cités grecques à l'époque hellénistique', in M.Molin (ed.), *Les régulations sociales* - - (cf. our lemma no. 1958) 157-168, first adduces some inscriptions directly or indirectly testifying to the existence of inequality and social tensions in associations: *IG* II^2 1261 LL. 19-21 (association of foreigners invoking the protection of Demeter as Ὁμόνοια τοῦ κοινοῦ), 1327 LL. 10/11 (secretary of the association of ὀργεῶνες of the Mother Goddess in Piraeus, seeing to it that the δημοτικοί receive the same φιλάνθρωπα as orgeones; cf. *IG* IV.1 [*OGIS* 329] LL. 16/17 for the contrast between the δημοτικώτατοι and εὐπορώτατοι in Aigina), and 4985 (thiasos dedicating an altar to Ὁμόνοια τοῦ θιάσου). Subsequently she discusses examples of aid provided by associations to their members: 'assistance funéraire' (presence at the funeral of a fellow-member; participation in funeral processions; heroisation of and gift of a tomb to fellow-members; payment of the ταφικόν by the association: *IG* II^2 1278, 1323, and 1327); judicial assistance to fellow-members (*IG* II^2 1258 and 1275); associations of ἔμποροι and ναύκληροι helping colleagues who temporarily stay in the city (*IG* II^2 1339); the financial resources necessary for assistance: subscriptions by members (σύνοδος; ἔρανος [*IG* II^2 1278, 1291]), euergetistic gifts of members, real estate owned by associations and to be used indiscriminately by the members, friendly loans (ἐρανή) used in particular for financing banquets (*IG* II^2 1343, 1366). [For a related study by B. see *SEG* LV 29].

2071. Athletics. See our lemma no. 2155.

2072. Cenotaphs. C.Ricci, *Qui non riposa. Cenotafi antichi e moderni fra memoria e rappresentazione* (Rome 2006). Non vidimus; cf. A.Bérenger, *An.Ép.* (2006) [2009] no. 130.

2073. City. Conflicts and rivalry between cities in Asia Minor. A.Heller, *"Les bêtises des Grecs". Conflits et rivalités entre cités d'Asie et de Bithynie à l'époque romaine (129 a.C.-235 p.C.)* (Paris-Bordeaux 2006), focuses on conflicts and rivalries centering around the status of conventus-capital, of νεωκόρος and of μητρόπολις, and around city-titles as reflected in coins (first, second, third νεωκορία; πρῶτος). Diachronic tabular survey of the Asian conventus and their capitals and of the titles of νεωκόρος and μητρόπολις. For reviews see D.Campanile, in B.Virgilio (ed.), *Studi Ellenistici* 20 (2008) 489-501 and T.Corsten, *JRS* 99 (2009)

232/233. In *An.Ép.* (2006) [2008] no. 1370, B.Puech gives a detailed survey of the main topics and inscriptions discussed by H.: *I.Priene* 40/41; *I.Pergamon* 268; *I.Stratonikeia* 505; *I.Smyrna* 676; *AvP* VIII.3.20, 22, 37/38; *I.Ephesos* 212; *I.Laodikeia am Lykos* 10.

See also A.Heller, in M.-H.Quet (ed.), *La 'crise' de l'Empire romain de Marc Aurèle à Constantin. Mutations, continuités, ruptures* (Paris 2006) 279-306 (with special reference to Ephesos' third νεωκορία).

2074. City. Hellenistic settlements in the Near East and North Africa. G.M.Cohen, *The Hellenistic Settlements in Syria, the Red Sea Basin, and North Africa* (Berkeley 2006) (maps), offers a geographically organized survey with chapters on settlements in northern Syria, Kyrrhestike and Kommagene, Phoenicia, southern Syria, Egypt and Kyrenaika. The backbone of the book consists of the accumulation of all sorts of information in the ample annotation of a concise narrative; the evidence includes inscriptions, which are occasionally briefly discussed (no index). Among the Appendices, the following may be useful to the epigraphist (Greek terms in majuscules): Greek and Macedonian toponyms that reappear in Syria and Phoenicia (407/408); civic institutions and offices (427-430); ethnics and toponyms (431-436). For a review see K.Butcher, *Topoi* 16 (2009) [2010] 575-577.

2075. City. The origin as ideological claim. A.Heller, ''Ἀρχαιότης et εὐγένεια. Le thème des origines dans les cités d'Asie Mineure à l'époque impériale', *Ktema* 31 (2006) 97-108, discusses the following topics. **1)** The members of the Panhellenion (*SEG* XLVII 163): the three largest cities of Asia - Ephesos, Pergamon, Smyrna - were not members; they were proud of the titles of provincial μητρόπολις and νεωκόρος (cf. our lemma no. 2073) and in their titulature never referred to their εὐγένεια/ἀρχαιότης. The Panhellenion's members held a relatively low position in the urban hierarchy and their claims to be 'ancient' and 'noble', whether or not in the context of the Panhellenion, were a compensation for their 'complexe d'infériorité' (99). Special study of Miletos (μητρόπολις or πρώτη τῆς Ἰωνίας ᾠκισμένη; *IG* II[2] 3300; *I.Didyma* 164 and 312; *Milet* VI.1.234/235, 240, 260, and 262), Kibyra (*CIG* 5852; *IG* XIV 829; *IGR* I 418; *OGIS* 497; see our lemma no. 1125; ἄποικος Λ[ακεδαιμονίων] καὶ συγγενὶς Ἀθηναίων). **2)** The case of Sardis: member of the Panhellenion but also provincial metropolis and neokoros. Nevertheless the city also underlined its old age (*I.Sardis* 13: [τῇ αὐτ]όχθονι καὶ πρεσβίστῃ Σαρδιανῶν πόλει). Αὐτόχθων refers to both Athens, which also prided itself on its autochthony, and the Lydian origin of the city. In *I.Sardis* 63 (cf. also *SEG* XXXVI 1096) the city calls itself μητρόπολις Λυδίας ἁπάσης and πρώτη τῆς Ἑλλάδος. Sardis celebrates 'ses liens avec le foyer de l'hellénisme et ses origines indigènes' (105). **3)** Roman rule: a new ἀρχή. H. comments on inscriptions in which favors obtained from Rome are defined as a new beginning (ἀρχή) of the city: *I.Eph.* 233 and 237 (δῆμος ἐλεύθερος ὢν καὶ αὐτόνομος ἀπ' ἀρχῆς τῇ τῶν Σεβαστῶν χάριτι); *I.Iznik* 59 (friendship or, more in general, links with Rome perceived as 'ancient' (ἐκ παλαιοῦ) or 'ancestral' (ἐκ προγόνων)); *OGIS* 497 (Kibyra; cf. above sub 1; τὴν πρὸς Ῥωμαίους ἐκ παλαιοῦ φιλίαν καὶ εὔνοιαν); *Syll.*[3] 799 (*IGR* IV

146; Kyzikos; οὐχ ἱστορήσασα ἡμᾶς ὡς παλαιὸν Κυζίκου κτίσμα ἀλλὰ ἐπιγνοῦσα νέαν Ἀγρίππα χάριν).

[See now also A.Heller, 'Généalogies locales et construction des identités collectives en Asie Mineure', in H.Bru, F.Kirbihler, S.Lebreton (edd.), *L'Asie Mineure dans l'Antiquité: échanges, populations et territoires. Regards actuels sur une péninsule* (Actes Coll. Intern. Tours, 21-22 octobre 2005; Rennes 2009) 53-65; for Smyrna and its quest for identity see C.T.Kuhn, 'Mythos und Historie im kaiserzeitlichen Smyrna: Kollektive Identitätsstiftung im Kontext der Romanisierung', *SCI* 28 (2009) 93-111, Pleket].

2076. City. Rituals of change of status. A.Chaniotis, in M.Steinicke, S.Weinfurter (edd.), *Investitur- und Krönungsrituale* (Cologne-Weimar 2005) 1-19, studies various types of 'rituals of change of status' in Greek cities and the award of insignia of status (keys, clothes, crowns): sacrifices on the occasion of the inauguration of magistrates (εἰσιτητήρια; cf. ἐξιτήρια; *IG* II[2] 689; *SEG* XXXIII 115; XLI 1003; XLVIII 1040; *OGIS* 339 = *I.Sestos* 1); the acceptance of ephebes into the citizen body and the oath-ceremony (*I.Cret.* I.XVI.5 = Chaniotis, *Verträge* no. 61); the award of insignia of office to priests, priestesses, and magistrates (especially keys: *IG* II[2] 4841 L. 7; *SEG* XXXVI 740; *OGIS* 170; *I.Iasos* 4 LL. 68-71; cf. the designation κλειδοῦχος); the use of special clothes by magistrates (e.g.: *SEG* XXVI 1049 = Chaniotis, *Verträge* no. 59: ἱμάτιον ἀμφανῶ ἔχειν), priests (*LSAM* 37; *LSCG* 163), and new citizens (on Crete); crowning rituals for magistrates and priests (*I.Histriae* 54 LL. 19-21; *I.Side* 226; e.g. στέφανος τοῦ θεοῦ: *SEG* XLIII 773 LL. 23/24; XLIX 1753 LL. 13/14; στέφανος ἱερατικός: *CIG* 2782); the existence of a hierarchy of crowns for benefactors (cf. the expressions ὁ μέγιστος στέφανος ἐκ τοῦ νόμου, στέφανος ἀριστεῖος, στέφανος ἀριστοπολιτείας, ἀρετῆς στέφανος; e.g. *SEG* XXVII 962; XLVII 402; *IvO* 465; *I.Priene* 108/109, 113, 132/133); norms determining the wearing of crowns (*MAMA* VIII 406); and differences in the crowning ceremonies depending on the achievement of the benefactor. A comparative study of these practices shows phenomena of 'ritual dynamics', such as the merging of rituals and ritual transfer.

2077. City. The Tyche of a city in general and of Antiochia in particular. Cf. *SEG* LI 2288. In M.Meyers' massive monograph *Die Personifikation der Stadt Antiocheia* (Berlin-New York 2006), the following pages are epigraphically relevant: **1)** 342-348: the Τύχη of an individual in the Hellenistic period as a preliminary for the concept of the Τύχη of a city; brief comment on *I.Magnesia am Sipylos* 1 (*I.Smyrna* 573; *OGIS* 229; τὴν τοῦ βασιλέως Σελεύκου Τύχην in L. 61; shortly after 246 B.C.), *Syll.*[3] 1044 (*SEG* XV 637, from Carian [not Lycian, as M. writes] Telmessos; the Ἀγαθὸς Δαίμων and the Ἀγαθὴ Τύχη of two individuals; ca. 200 B.C.) and *OGIS* 383 (Kommagenian cult inscription; = Waldmann N [cf. *SEG* LIII 1762 on p. 473]; the Τύχη of Antiochos I of Kommagene; ca. 70-35 B.C.). In the Roman Imperial period Τύχη is the equivalent of the emperor's genius. The concept of a 'Stadttyche' was developed in the last two centuries B.C.; **2)** 397-402: a geographically arranged list of inscriptions recording the Τύχη of a city or its priest(ess) (Τύχης πόλεως; Τύχη (τῆς) μητροπόλεως; Τύχη πατρίδος; Τύχη plus genitive of the name of a city). Cf. M.Sève, *BE* (2007) no. 42, for some critical observations: 'les réferences ne sont pas toujours au point' (read e.g. *IG* XII.8.369 instead of

9.369); S. wonders whether Tyche in the expression νικᾷ ἡ τύχη κτλ. actually corresponds to a representation: 'il s'agit plutôt d'une abstraction'. [For the statue of Μεγάλη Τύχη of Σακκαία (M. 398 with note 2054) see also *SEG* XXXIV 1519. For a new epigraphical attestation of a statue of Tyche see our lemma no. 516; for the cult of Tyche in the Hauran see A.Sartre-Fauriat, in J.-B.Yon, P.-L.Gatier (edd.), *Mélanges en l'honneur de Jean-Paul Rey*-Coquais (Beirut 2007 = *MUSJ* 60 [2007]) 269-288 (with three inedita, to be included in *SEG* LVII), Tybout].

2078. Damnatio. H.I.Flower, *The Art of Forgetting. Disgrace and Oblivion in Roman Political Culture* (Chapel Hill 2006), offers 'a survey of memory sanctions in Roman culture ... from the earliest evidence to ... the late 130s A.D. ... The Greek material, especially from the Hellenistic period, provides the essential background to evolving Roman practices (p. XX). Relevant for Greek epigraphists are; **1)** 'Erasing Greek public inscriptions' (26-31; politically motivated examples of 'memory sanctions'; inter alia *LSAG* 275 no. 9 [*F.Delphes* IV.5]; Meiggs-Lewis, *GHI* 89 (ph.); *IG* II^2 43 [*Syll.*^{3} 147; ph.]; *I.Ilion* 25); **2)** erasure of honors awarded to Hellenistic kings (31-34; *SEG* XIV 64 = ISE 18 [ph.]; *IG* II^2 682 [ph.]; ISE 28 [ph.]); **3)** erasure of names of Roman statesmen/emperors: M. Antonius (119; *SEG* XXXIX 1290; ph.); Cornelius Gallus (125/126; *I.Philae* 128); Asinius Gallus (146 and 148; *I.Eph.* 1522; ph.); Iulia, daughter of Augustus (164-167; in notes 15 and 16 many references to honorary inscriptions for her without erasures!); Caligula (154-158; *IG* XII.6.411; ph.); Agrippina, mother of Nero (190-192; in notes 66-68 references to honorary inscriptions, some with erasures); Nero (212-223; in notes 45 and 56-58 references to Greek texts, both erased and unerased; ph. of *SEG* XXVII 916 [Boubon] [for this text see now C.Kokkinia, in ead. (ed.), *Boubon. The Inscriptions and Archaeological Remains. A Survey 2004-2006* (Athens 2008) 37/38 no. 8, Sverkos]).

2079. Economy. See also our lemma no. 2153.

2080. Economy. Craftsmen in building projects in Greek sanctuaries. Based on an analysis of the accounts concerning building activities in the Erechtheion (*IG* I^3 474-479 [for 474 cf. our lemma no. 61] and *IG* II^2 1654), in Eleusis (*IG* II^2 1672 = *I.Eleusis* 177; *IG* II^2 1673 = *I.Eleusis* 159), Delphi (see our lemma no. 552), Epidauros (*IG* IV^2.1.102-120), and Delos (see our lemma no. 943), C.Feyel, *Les artisans dans les sanctuaires grecs aux époques classique et hellénistique à travers* la documentation financière en Grèce (Athens 2006), reconstructs the socio-economic position of craftsmen and the organization of large construction works (late 5th-2nd cent. B.C.). We cannot present in detail the content of this important book, which is exclusively based on inscriptions. F. presents a prosopography of ca. 1,600 craftsmen known by name and/or activity from building accounts (31-316); a discussion of the legal status and origin (citizens, metics, foreigners, private and public slaves), the specialties, and the remuneration of craftsmen (317-438); and a study of the relationship between craftsmen, entrepreneurs, and administrators (439-521). F. demonstrates the heterogeneity of craftsmen as well as significant differences between the five sanctuaries. Whereas artisans working in Delphi, Epidauros, and Delos were of mixed and distant geographical origins, the Athenian projects (Akropolis, Eleusis) primarily recruited local craftsmen (341-368). A similar lack of homogeneity can be observed as regards degrees of specialisation (369-394), modes of payment and honorarium (395-428), the hierarchical structure among craftsmen (429-467), and the procedures for commissioning construction works (469-510).

2081. Economy. Craftsmen: nailsmith. H.-J.Drexhage, *MBAH* 25 (2006), collects and discusses the papyrological and epigraphical evidence on nailsmiths (ἡλοκόπος in both media; in papyri also ἡλάριος, ἡλουργός). The inscriptions are adduced on 171/172: a συντεχνία τῶν ἡλοκόπων (*Altertümer von Hierapolis* 133 B; late 2nd/early 3rd cent. A.D.); two ἡλοκόποι among the members of a cult association (*I.Beroia* 27 A; *SEG* XLVI 737 A; early 3rd cent. A.D.); epitaph of a ἡλοκόπος (*I.Pessinous* 95 = *SEG* XLII 1182; early Byzantine period). The papyri shed some light on the nailsmith's economical situation, market conditions and range of products.

2082. Economy. Mobility of traders and craftsmen. K.Ruffing, 'Die regionale Mobilität von Händlern und Handwerkern nach den griechischen Inschriften', in *"Trojaner sind wir gewesen"* (cf. our lemma no. 1083) 133-149: **1)** Introductory remarks on the definition of (temporary?) mobility and (permanent?) (e)migration and on associations of foreign business-men (οἱ πραγματευόμενοι Ῥωμαῖοι and conventus civium Romanorum: references in note 13; Ἀλεξανδρεῖς οἱ πραγματευόμενοι ἐν Περίνθῳ: *I.Perinthos* 27/28; cf. the οἶκος τῶν Ἀλεξανδρέων in Tomis); **2)** brief discussion of *IGBulg* V 5464 (Philippopolis; epitaph for Φίλιππος, honored inter alia by Νεικαεῖς ὀλυμπιασταί, Νικομηδεῖς, ῥοποπῶλαι and βυρσεῖς; a family of Bithynians who settled in Philippopolis and were active in the two above-mentioned occupations); **3)** long list of occupations mentioned in epitaphs of people originating in city A and dying in city B; on 139, an alphabetically arranged tabular survey of these occupations (from ἀγαλματοποιός to χρυσοχόος), with special reference to the dominance of craftsmen engaged in stone and metal processing; **4)** representatives of interregional trade: ναύκληροι, ἔμποροι, specialized merchants (e.g. λιθέμπορος, λινοπώλης, οἰνέμπορος); on 142 a tabular survey of ναύκληροι, with provenance and destination; **5)** special discussion of the relatively large number of mobile traders/craftsmen from Nikomedeia (144-147), especially in the stone and marble branch. [For Nikomedeian ναύκληροι see also our lemma no. 1397]; direct relation between the economic importance of a city and the willingness of its citizens to travel abroad and/or to (e)migrate. On 148/149 a tabular survey of the provenance and destination of all traders and craftsmen. In his notes R. adduces large numbers of relevant Greek inscriptions, mostly epitaphs; the sheer quantity defies enumeration.

L.De Salvo, in *L'Africa romana* XVI 773-783, collects epigraphical evidence for the mobility of merchants in the western part of the Roman Empire. Brief mention and/or discussion of two Lycian ναύκληροι in Messina and Syracuse (*IG* XIV 404 = *I.Messina* 29; *SEG* XV 590 [XVIII 395; cf. also *SEG* XLII 1237; ph. of this inscription apud M.Sgarlata, in *L'Africa romana* XVI 1194]), of a Syrian trader in Messina (ἔμπορος τυχαίων; *IG* XIV 419 =

I.Messina 34), of traders from Aigeai and Korykos in Numidian Rusicade (*ILAlg* II 74/75), of Syrian traders in Lugdunum (*CIL* XIII 2448; *SEG* XXVI 1214 [XXVIII 826]) and of a trader from Leptis Magna in Syracuse (*SEG* IV 21; XXXIII 753; *IGCVO* 93; for this man see also M.Sgarlata, *l.c.* 1191/1192).

2083. Economy. The weighing of money in the late Roman imperial period. Starting from *Codex Theod.* 12.7.2, M.De Groote, *Mnemosyne* 57 (2004) 88-96, collects the epigraphic and papyrological evidence for the weighing of coins and other metal objects. He states that the term ζυγοστάτης had been in use already during the Imperial period, especially in Asia Minor, for a market official and received a new meaning as a controller of coins under the emperor Julian. In an appendix (91-93), he refers to and/or quotes ten inscription which mention ζυγοστάται: *SEG* XXII 227; XLV 1983; XLVII 2001 and 2004; *I.Side* 190; Hagel-Tomaschitz, *Repertorium* Kry 262, 319, 621, and Sel 79; Lefèbvre, *Recueil* 95.

2084. Education. L.Del Corso, 'Scuola e società nel mondo greco in età ellenistica: la testimonianza delle iscrizioni', *QS* 23 (2006) 249-280, reviews the epigraphic evidence for schools and more in general for 'intellectual' pursuits in urban gymnasia. For the schools he discusses the often quoted texts from Miletos (*Syll.*^{3} 577), Teos (*Syll.*^{3} 578) and Delphi (*Syll.*^{3} 672). He emphasizes the fundamental importance of private initiative and of personal decision of gymnasiarchs. The inscriptions he adduces for the latter defy enumeration. Keywords in the many inscriptions for activities in the gymnasia sponsored by gymnasiarchs are ἀκροάσεις, ἀποδείξεις, βιβλίου ἀνάθεσις, γραμματικός, διδάσκαλος, ἐπιδείξεις, μαθήματα, μαθηταί, παιδευταί, ῥήτωρ, σχολάζω, σχολαί, φιλόλογος, φιλομαθεῖν. On 264-268 a section on libraries in gymnasia, with detailed discussion of *SEG* II 584 (Teos). The idea that the polis, which is responsible for an official, culture-oriented school-system, existed only in the 'utopie dei filosofi' (Plato; Aristotle). For a more elaborated version of this study see id., 'Le pratiche scolastiche nelle testimonianze epigrafiche di età ellenistica', in J.A.Fernández Delgado, F.Pordomingo, A.Stramaglia (edd.), *Escuela y literatura en Grecia antigua. Actas del simposio internacional Universidad de Salamanca, 17-19 noviembre de 2004* (Cassino 2007) 141-190.

[See now also M.P. de Hoz, 'Testimonios epigráficos sobre la educación griega de época imperial', *ibid.* 307-332; C.Laes, J.Strubbe, *Jeugd in het romeinse rijk. Jonge jaren, wilde haren?* (Leuven 2008), Chapter 6: 'Jeugd en onderwijs: de retor en de "Universiteit"'; C.Laes, 'Pedagogues in Greek inscriptions in Hellenistic and Roman antiquity', *ZPE* 171 (2009) 113-122].

2085. Emperor. Imperial cult in Roman Asia Minor. B.Burrell, *AJA* 110 (2006) 437-469, re-examines the theory that there is an inherent association between aedicular facades of gymnasia and the imperial cult. A special section (440-444) deals with the epigraphic material, in which B. discusses *I.Ephesos* 438 and *SEG* XXXVI 1094 (text and translation) in the context of other dedicatory and building inscriptions, arguing that 'rooms previously identified as Kaisersäle based only on dedications should now be re-evaluated' (443). B. examines the

sculptures and furnishings of the so-called 'Kaisersäle' and explores the origin, meaning and function of aedicular facades, which, besides gymnasia, enlivened different kinds of buildings in Asia Minor and the Near East (theatres, bouleuteria, temples, gates, libraries, nymphaea, tombs). B. concludes that aedicular facades, or the rooms on the palaestrae that they adorned, should not be associated with the imperial cult, 'as there is absolutely no evidence that the emperor was honoured as a god there' (459). Accordingly, 'the term 'Kaisersaal' is both misleading and anachronistic and should no longer be used' (459); instead, a more apt term is 'aedicular hall' (460). The use of aedicular decor was 'a sign of the theatre, of Roman elite status, and even a form of conspicuous consumption; but many gods, personifications, and civic donors, not just the emperors, were associated with it' (437).

2086. Emperor. Relations between emperors and provincial governors. F.Hurlet, *Le proconsul et le prince d'Auguste à Dioclétien* (Bordeaux 2006) 235-278, presents a geographically arranged catalogue of 74 documents testifying to direct contact between emperors and provincial governors. Key-words denoting the nature of imperial intervention are ἐντολαί (mandata), διαταγή, ἐπιστέλλω, κελεύω. We give a comparatio numerorum for the Greek inscriptions. Cf. also our lemma no. 2028.

IG V.1	Catalogue no.
1147	47
IG XII.5	
658	22
SEG	
III	
389	69
XIII	
492	24
619	60
XIX	
684	15
XXVIII	
1566	58/59
XXIX	
751	2
XXXI	
1363	53
XXXII	
466	49
XXXIV	
1309/1310	43
XXXVI	

SEG	Catalogue no.
1264	53
XXXVII	
1186	44
XXXVIII	
1244	21
XLIII	
870	21
XLV	
1604	4
XLIX	
1427	7
F.Delphes	
III.4	
69	72
286	69
287/288	71
TAM V.3	
1417/1418	25/26
MAMA X	
114	27

IGR IV	Catalogue no.
571	12
572	8
598	27
1156	13
1399	17
Aphrodisias and Rome	
16	73
48	74
I.Arykanda	
25 (a-e)	43
I.Didyma	
55/56	5
I.Ephesos	
1	1
23	15
25	20
1486	10
1491-1493	16

I.Ephesos	Catalogue no.
3506-3512	3
I.Kibyra	
19	45
Milet VI.1	
402	5
I.Smyrna	
593	6
600	17

I.Kourion	Catalogue no.
107-109	54
*Syll.*³	
801 D	69
821 C	70
833	10
837	13
OGIS	
502	12
519	27

CIL III	Catalogue no.
7086	9
14191	27
14191¹ (+ 355)	12
An.Ép.	
1950	
9	55
1953	
179	55

2087. Ephebate. M.Kennell, *Ephebeia. A register of Greek cities with citizen training systems in the Hellenistic and Roman periods* (Hildesheim 2006), gives an alphabetical list of cities in which ἔφηβοι, παῖδες or νέοι are attested; he records for all three groups liturgies and other posts held by the youngsters themselves; civic magistrates associated with them; officials and staff; contests and festivals; instructors (of ephebes); buildings (gymnasia; palaestrae). On 137-161 a detailed index of technical terms in transliterated English form (from agelaioi to zographoi). In an introduction K. gives a brief sketch of his views on the development and continuing significance of the ephebate in the Hellenistic and Roman period. 'Military and athletic training were always essential to ephebic training' (p. XII).

2088. Epigrams. Female virtues in Greek funerary epigrams. P.Grandinetti, *Epigraphica* 68 (2006) 33-38, focuses on exceptional vocabulary in funerary epigrams used to praise women in the traditional fields of beauty and affective, moral or domestic virtues: εὔτακτος ('disciplinato', from the military sphere); ταλαεργός ('resistente alla fatica', normally used for animals like oxen or mules; cf. also ἐργάτις, frequently applied to bees); terms denoting fidelity to a single man (μόνανδρος; μονόγαμος; μονόνυμφος; μουνολέχης); unity of mind of a couple (ὁμόφρων); love for the husband (φίλανδρος/φιλανδρία, which has no counterpart in φιλογύναιος, used for males in the sense of 'loving women') or family (στέργω, στοργή, φιλόστοργος, also used for men). Female names in epigrams are frequently related to maternity/ fertility (Ἐπικαρπία, Μαίη), moral (Πάνθεια, Φιλοκράτεια), character (Γλυκέρα), various virtues (Ἀνθέμιον, Μυρτίς: grace and beauty: Μέλιττα: industrious qualities); G. adduces similar names from prose inscriptions: Ἰσχάς, Καρδάμα, Κυμινάνθη, Κυριαννώ, Ῥοδίς; Βοΐσκα, Δορκάς, Κανθάρα, Κωνώπη, Λαμπυρίς, Λέαινα, Μυῖα, Νεβρίς, Παρδαλίς.

2089. Epigrams. 'Intermediality' of Archaic and Classical epigrams. A.Petrovic, *A&A* 51 (2005) 30-42, draws attention to a significant difference between Archaic and Classical versus Hellenistic epideictic epigrams rooted in the connection between the text and its material support: an 'Intermedialiät' which got lost with the later development of the 'Buch-epigramm'. The earlier epigrams engraved on monuments are 'Ikonotexte (...), bei denen die Semantik durch die Kopräsenz der beiden Diskurse gekennzeichnet ist' (33); they focus on the occasions and events resulting in their erection and, in contrast to Hellenistic epigrams, do not convey the impressions which the monuments and their representations make on the reader. Discussion of several literary and epigraphical texts; we mention those stone epigrams for which P. provides a (partial) German translation: *IG* I³ 502; *CEG* 254, 268, 391; *GV* 1171. [The references to *IG* on 37 note 25 are erroneous and should be eliminated, Tybout].

2090. Epigraphy. Byzantine inscriptions. Under the title *Chroniques d'épigraphie byzantine, 1987-2004* (Paris 2006), D.Feissel republishes his contributions in the field of Byzantine epigraphy in *BE* up to 2004, with many additions (inter alia systematic references to *SEG* and *An.Ép.*): 1206 lemmata, including some 80 new entries. The arrangement is geographical (provinces; cities; for Egypt F. includes J.Bingen's contributions in *BE* 1987-2004 on Christian inscriptions: 287-302 nos. 919-1000) except for the last two sections, devoted to the lemmata on inscriptions not on stone and on general subjects, respectively. A concordance with *BE* (369-376 [unfortunately not with *SEG*]) and Indices (377-401) enhance the accessibility of this mine of information. For a useful review see A.Rhoby, *JÖByz* 58 (2008) 235-239.

2091. Epigraphy. Collection of studies. H.Heinen, *Vom hellenistischen Osten zum römischen Westen. Ausgewählte Schriften zur Alten Geschichte* (Stuttgart 2006), offers 29 studies published by H. between 1968 and 2002, arranged in four sections reflecting his main fields of interest. Those substantially based on Greek epigraphical evidence have been covered in previous *SEG*-volumes: **1)** 'Griechisch-römisches Ägypten': *SEG* XXXIX 1686 = 100-104 no. 6; XLI 1601 = 105-141 no. 7; XLIV 1446 = 142-153 no. 8; XLV 2034 = 154-202 no. 9; XLVI 2122 = 203-217 no. 10; **2)** 'Bosporanisches Reich und Schwarzmeerraum': *SEG* XLVI 940 = 295-304 no. 15; XLVII 131 = 283-294 no. 14; for no. 29 see below sub (4); not in *SEG*: 'Greeks, Iranians and Romans on the Northern Shore of the Black Sea', in G.R.Tsetskhladze (ed.), *North Pontic Archaeology. Recent Discoveries and Studies* (Colloquia Pontica 6; Leiden-Boston 2001) 1-24 = 320-342 no. 17: on 16-22 (= 335-341), a discussion of *IOSPE* I² 93 (translation), II 41 (*CIRB* 43; translation) and *CIRB* 1119, which shed light on the relations of the Bosporan kingdom with Rome [but see *SEG* XLVI 920 for another study by H. partly on the same subject, not included in the present volume]); **3)** 'Christentum und Spätantike': *SEG* XXXII 1573 = 359-387 no. 19 [for H.'s (re)publication of these and additional texts see now *SEG* LIII 1943-1948]; **4)** 'Sklaverei': *SEG* LI 2357 (cf. also 953, 957, and 988) = 520-537 no. 29. Corrigenda on 543. Indices on 544-553, including an index of inscriptions and papyri (544/545).

2092. Epigraphy. General reflections. C.W.Hedrick, Jr., *Ancient History. Monuments and Documents* (Oxford 2006) 111-121, offers some reflections on inscriptions as a form of 'public writing'; numbers of preserved inscriptions; variety and (im)permanence of texts; legibility of inscriptions; epigraphical scholarship and organization.

T.Gagos, D.S.Potter, in D.S.Potter (ed.), *A Companion to the Roman Empire* (Oxford 2006) 46-57, comments on the relation between inscriptions and archives, on the 'organization' of Greek epigraphy (corpora; efforts to update them; anthologies) and on how inscriptions are used to further arguments, with special reference to the way tombstones were used to define family structure (nuclear versus extended; cf. *SEG* XL 1654; XLVI 2283 and 2288).

M.Corbier, *Donner à voir, donner à lire. Mémoire et communication dans la Rome antique* (Paris 2006), discusses various aspects of inscribed monuments as a medium to convey messages in public and of the relationship between inscriptions and images. For a summary of this monograph, based on Latin epigraphy for the greater part but including some photographs of and brief comments on Greek mosaic inscriptions, see S.Dardaine, *An.Ép.* (2006) [2009] no. 134.

2093. Epigraphy. Museum collection: Istanbul Archaeological Museum. N.Firatlı et alii, *La sculpture byzantine figurée au Musée archéologique d'Istanbul* (Paris 1990), not previously presented in *SEG*, contains numerous inscriptions, mostly from Constantinople. The few texts that fall within the chronological range of *SEG* include those on the statue bases for the charioteer Πορφύριος (63/64). We present in separate lemmata an ineditum (our lemma no. 823) and two texts republished by D.Feissel (our lemmata nos. 822 and 824). We provide a comparatio numerorum with *SEG* and G.Mendel, *Catalogue des sculptures grecques, romaines et byzantines des musées impériaux ottomans* I-III (Constantinople 1912-1914).

SEG	**Firatlı**
XXXVIII 1114	350
XLIX 880	494-500

Mendel	**Firatlı**
671	88
746	230
747	231
755	226
1332	114

2094. Furnished Interiors in Hellenistic Greece. In two papers, *Hesperia* 75 (2006) 219-266 and 561-584, D.Andrianou presents, illustrates, and discusses the evidence, archaeological, iconographic, epigraphic [which she characerizes as 'Literary Evidence'], and from Greek literature mainly Athenaios, Pollux, etc. for domestic furniture in its primary location, 4th cent.-1st cent. B.C., mostly 'from ancient Greece proper.' In the first paper she focuses on domestic complexes and tombs; in the second on sanctuaries. Her arrangement is typological and we follow it here, recording the Greek words from epigraphic sources on which she comments.

A very large proportion of her evidence from inscriptions is taken from the Attic Stelai, *IG* I³ 421-430, and much of her commentary on specific words is derived from W.K.Pritchett's editions in *Hesperia* 22 (1953) 225-299, and the commentaries of D.A.Amyx and A.Pippin, *ibid.* 25 (1956) 178-328; 27 (1958) 163-310.

Seats 226-232: ἀνάκλισις, βάθρον, δίφρος, θρανίδιον, θρόνος, πρόσκλιντρον, κλιντήρ, ἐπίκλιντρον. **Beds and Couches** 232-247: κλίνη, κλινίδιον, κλιντήρ, σκίμπους, χάμευνα, στιβάς (ἐξ ὕλης), ἡμίκλινον, κλίναι ἀμφικέφαλοι, κλίναι with ἐπάργυροι πόδες, κλίνη Μιλεσία. **Furnishings on Beds** 248-250: προσκεφάλαια σκύτινα, προσκεφάλαια λινᾶ. **Tables** 251-261: τράπεζα, τραπεζαποιός, τριπους, τετράπους, τραπέζιον, φάτνη. **Chests, Baskets, and Other Containers** 568-571: κανοῦν, κυλιχνίς, καλιάς, καλιάδιον, κοίτη, κοιτίς, ἀλαβαστοθήκη, ἐγγυθήκη, θήκη, ἔλυτρον, πλαίσιον, πλινθεῖον, κιβωτός, κιβώτιον, κιβωτάριον, κιβωτίδιον, λάρναξ, σώρακος, θολία, θησαυρός, φασκώλιον, σκῦτος, φάτνη. **Chairs and footstools** 571: δίφροι, διφρία, ὀκλαδίαι, χελῶναι, ὑπόβαθρα, σφελίσκοι, ὑποπόδιον, θρόνοι. **Bed-couches and Tables** 571-572, see above 232-247. **Tablets** 572: πινάκια, πίνακες, πινακίσκοι. **Washbasins** 572-573: χερνιβεῖον, ποδανιπτήρ, νιπτήρ, σκάφιον, ὁλκεῖον, λουτήριον, κάρδοπος. Also discussed, with frequent citation of inscriptions, are furniture in auctions, loan and mortgage inscriptions (562-566); furniture in temple inventories (566-567); the significance of furniture dedications (573-581).

2095. Gems. Single large letters and the 'golden E' inscribed on gems. E.Zwierlein-Diehl, in L.Franchi dell'Orto (ed.), *Ercolano 1738-1988. 250 anni di ricerca archeologica. Atti del Convegno Internazionale Ravello-Ercolono-Pompei 30 ottobre-5 novembre 1988* (Rome 1993) 471-488, focuses on four necklaces in Vienna (ead., *Die antiken Gemmen -- Wien* III [cf. *SEG* XLI 1767] nos. 2542-2545) said to come from Herculaneum and consisting of a mix of ancient and 18th century jewels which include an amulet inscribed φυλάl̇ξαι (gold leaf; mid 1st cent. B.C.-2nd cent. A.D.) and two cameos inscribed with single large letters (I and Φ). In this context Z.-D. dicusses: **1)** other gems bearing one letter only, mostly set in rings (ph. of selected examples); she argues that these letters are the owners' initials; such rings are likely to have been produced in large quantities and bought from stock, unlike rings inscribed with the full owner's name (frequently accompanied by εὐτύχ(ε)ι/εὐτυχῶς, showing that the ring was a gift). Single letter-gems were made from the 1st cent. B.C. to the 3rd cent. A.D. See also our lemma no. 1114; **2)** cameos inscribed E χρυσοῦν (large E; Roman Imperial period; six examples [ph. of four], some reading ΧΡΥΣΟΥ, and two variants: τῇ καλῇ | E | χρυσοῦν - 'der Schönen ein goldenes Epsilon' - on an ineditum [see our lemma no. 2055 (14)] and ΑΞΙΑ | E | Ω[--], to be read on the analogy of τῇ καλῇ as ἀξίᾳ | E - 'der (sc. des Geschenkes) Würdigen ein Epsilon' - rather than ἀξία | ε' - indication of value - as assumed by Eichler in F.Eichler, E.Kris, *Die Kameen im Kunsthistorischen Museum. Publikationen aus den Kunsthistorischen Sammlungen Wien* II [Vienna 1927] no. 103). Z.-D. interprets the 'golden E' as a love gift: the Pythagoreans considered the number E to represent γάμος, since it is the sum of the first 'female' (2) and the first 'male' (3) number (cf. also the χρυσοῦν E Λιβίας τῆς Καίσαρος γυναικός [Plut., *De E delph.* 3], dedicated in Delphi probably on the occasion of Livia's marriage with Octavian). Rings of this category served the same persons as the more frequent 'marriage rings' with the inscription ὁμόνοια accompanying two clasped hands.

2096. Glass. Corpus of signatures and marks. D.Foy, M.-D.Nenna (edd.), *Corpus des signatures et marques sur verres antiques*, vol. 1: *La France*; vol. 2, *Belgique, Luxembourg, Allemagne, Autriche, Suisse, Slovénie, Hongrie, Croatie, Espagne, Portugal, Maghreb, Grèce, Chypre, Turquie, Mer Noire, Proche-Orient, Égypte, Soudan, Cyrénaïque, France (addenda)* (Aix-en-Provence/Lyon 2006). These volumes collect the signatures and marks of glass manufacturers (the latter on the bottom) appearing on table ware of the Roman Imperial period; accessibility is problematic from an epigraphical point-of-view (classification based on shapes; no epigraphical indices; no concordances with corpora except *CIL*; texts in majuscules, without commentary; for just criticism cf. M.Sève, *BE* [2006] no. 103: 'malgré le titre, il s'agit plutôt d'un corpus des objects marqués' and [2007] no. 69: 'la dispersion est telle qu'aucune vue d'ensemble ne peut en être prise'). Since Greek inscriptions play a very minor role, we refer to S.Dardaine, *An.Ép.* (2006) [2009] no. 110, for a more extensive description of the contents. In addition to 'Αρτᾶς Σειδ(ώνιος) and Φίλιππος Σιδόνιος occasionally on record in 1st cent. A.D. pieces found in France, we draw attention to two contributions: in vol. 1 D.Foy, M.-D.Nenna on 200 publish three Greek inedita on late Roman objects (tiny fragments: a single unspecified letter; [--]NYEK[--]; ΘΑΥ[--]ΙΥΟΥ), using the opportunity to present a table of signatures on late Roman pieces from all over the Mediterranean (197-199) meant to update the surveys of G.Lehrer-Jacobson (*SEG* XLII 1766) and M.Sternini (*SEG* XLII 1766 and XLIII 1228; see *ibid.* for the names; new signatures are mainly drawn from A.T.Tek, 'Prismatic glass bottles with Greek inscriptions from Arycanda in Lycia', *Annales du 15e Congrès de l'Association Internationale pour l'Histoire du Verre, New York, Corning 2001* [Nottingham 2003] 82-87, with the following texts [we omit fragments beyond restoration]: [Γ]ορδι[ανὸ]ς Ε [ἐ(ποίησεν)?, Tybout], Ζωτικός, Κρυακίου [for Κυριακοῦ?, Tybout], Φιλίνου (all from Arykanda); in an appendix, Tek refers to names on glass found or kept in other places: 'Αρτεμιδόρου (sic; from Lycia [?], in Antalya), 'Αχιλλέος (from Ephesos), Βάσου (in New York), Εὔνυδος (from Telmessos), 'Ηρακλέωνος (from Rome), ΙΟΛΟΚΟΥ (from the area of Kerch), Κανδίδου (in Ankara), Κυρίλλου (in Pittsburgh), ΝΟΑΧΟΥ (from Galatia [?}, in Ankara), ΟΒΕΝ[ΟΣ] (in New York), 'Ομόνια (in New York), Παρηγορίου (in Corning [ΠΑΡΗΙΟΡΙΟΥ, T., but see *SEG* LI 2238, Tybout]), Πωλλίωνος (from Sungurlu, central Anatolia), Σεῦθος (in Aphrodisias [ΣΕΥΤΟΣ, Nenna, but cf. ΣΕΥΘΟΣ in the article of Tryantafyllidis mentioned below, Tybout], Φιλίνου; other additions in Foy, Nenna are Κυπριάς and Κύριος. In vol. 2, 369-402, P.Triantafyllidis offers a survey of finds from Greece, Cyprus and Asia Minor including Greek inscriptions; those more or less complete and not included in *SEG* XLII 1766, XLIII 1228 or listed above are Εὐποριανός, Εὐφρά[σιος] (or Εὐφρα[σίου]), The contribution of M.-D.Nenna on finds from the Near East (431-446) includes three known signatures (Γερμανός, Μάγνος ἐποίει and Παυλῖνος 'Αντιοχεύς; 437).

See also M.-D.Nenna, 'Verres de l'antiquité gréco-romaine: cinq ans de publication (2000-2004)' 83-166; on 132 no. 313 cross-references to publications concerning inscribed objects.

2097. Historians. G.Schepens, in *Le vie della storia* -- (cf. our lemma no. 2065) 99-102, offers some reflections on the activities of itinerant historians sent by their city to another one for political purposes. S. refers to studies of A.Chaniotis (*SEG* XXXVIII 1970), L.Boffo (*SEG* XXXIX 1790), and K.Clarke, 'Parochial Tales in a Global Empire: Creating and Recreating the World of the Itinerant Historians', in L.Troiani, G.Zecchini (edd.), *La cultura storica nei primi due secoli dell'impero romano* (Rome 2005) 111-128; non vidimus.

2098. Kings. Attalids and succession. C.Habicht, in V.A.Troncoso (ed.), *ΔΙΑΔΟΧΟΣ ΤΗΣ ΒΑΣΙΛΕΙΑΣ. La figura del sucesor en la realeza helenística* (*Gerión-Anejos* 9; Madrid 2005) 119-126, discusses how succession was arranged within the dynasty of the Attalids, before and during the monarchy. The early dynasts Philetairos and his nephew Eumenes both being childless tried to pass down the reign within the family. Therefore the former adopted the latter as is attested by a dedicatory inscription from the Upper Gymnasium in Pergamon (P.Jacobsthal, *MDAI (A)* 33 [1908] 405 no. 34: Φιλέταιρος Ἀττάλου | Εὐμένη τὸν υἱόν). Eumenes I from then on called himself 'son of Philetairos' (*I.Pergamon* 13 = *OGIS* 266 = *Staatsverträge* 481). He himself adopted his nephew Attalos (H.Hepding, *MDAI (A)* 35 [1910] 464 no. 45), the later king Attalos I, whose firstborn son Eumenes is to be considered the first real crown-prince of the dynasty. He followed his father after his death in 197 B.C. as Eumenes II. At the end of his life or around the time of his death only two of Eumenes' three brothers were still alive (*I.Didyma* 488; cf. P.Herrmann in A.Bresson, R.Descat, *Les cites d'Asie Mineure Occidentale au II^e siècle a.C.* [Paris 2001] 115 note 29; W.Ameling in K.Bringmann, H.v.Steuben (edd.), *Schenkungen hellenistischer Herrscher an griechische Städte und Heiligtümer* I [Berlin 1995] 353-356 no. 286). As Eumenes' son Attalos was not yet of age, the king appointed his brother Attalos (II) as guardian and left him the reign. Interestingly enough, Eumenes' son was obviously not considered crown-prince during his father's life-time. Moreover, in 158 B.C. the two brothers reigned together at least for several months as is shown by two decrees from Delphi (*Syll.*³ 672; cf. Ameling in *op.cit.* 148-158 nos. 93 and 94). Whereas, contrary to the usual assumption, an Athenian decree honoring a confidant of Eumenes II in the year of the archon Tychandros (*IG* II² 953) does not refer to the joint rule of Eumenes and Attalos, H. takes the inscription on the base of a honorary statue in Ilion (*I.Ilion* 41) as evidence for it. After Eumenes' II death Attalos II took care for the education of his nephew Attalos, now crown-prince, by entrusting a certain Aristo[timos?], citizen of Ephesos, with it (*I.Ephesos* 202).

2099. Kings. The royal title φιλόπατρις and the concept of πατρίς in the late Hellenistic period. F.Muccioli, in B.Virgilio (ed.), *Studi Ellenistici* 19 (Pisa 2006) 367-398, studies the title φιλόπατρις attested for two late Hellenistic royals: Kleopatra VII (*SEG* XLVII 1866; LIV 1528*) and Archelaos of Cappadocia (*I.Délos* 1634 = *SEG* LI 1005). Contra J.Bingen (see *SEG* LIII 1742) and J.-L.Ferrary (see *SEG* LI 1005 app.cr.) he argues that in assuming this epithet they expressed their liaison and engagement with the territory over which they reigned (i.e., Egypt, especially Alexandria, and Cappadocia, respectively) rather than their Macedonian descent. M. points to the regional/territorial connotation of πατρίς, which is generally the (mostly native) city or city state (cf. the use of φιλόπατρις for late Hellenistic and Roman Imperial urban benefactors); for royals πατρίς is their (mostly native) territory, e.g.

Kommagene as πατρὶς παντρόφος for Antiochos I: *OGIS* 383 LL. 53-58. Macedonia was the πατρίς for the Antigonids and the diadochoi only; in a kingdom an urban center could serve as a πατρίς par excellence, e.g. Seleukeia for the Seleukids, a tradition which persisted to a late stage in the dynasty as testified by *OGIS* 257 = *RC* 71: letter of Antiochos VIII [or IX] to Ptolemy X Alexander I; M. wonders whether in *SEG* LII 1462 bis = LIII 1730, the πατρίς of Antiochos IV of Kommagene may imply the whole territory rather than just Elaioussa Sebaste.

In his argument, based on a variety of sources, M. discusses a wide range of more or less related subjects, inter alia: **1)** the underlining of Macedonian royal descent for political and propagandistic purposes, inter alia by adopting the ethnic Μακεδών (middle and late Hellenistic kings, e.g. Antiochos III: *OGIS* 239); **2)** claims of Greek/Macedonian and Persian descent (Archelaos of Cappadocia and his daughter Glaphyra; the rulers of Pontos; for Antiochos I of Kommagene see M.Facella, *La dinastia* -- [cf. our lemma no. 1837] 275-297); **3)** Antiochos IV as σωτὴρ τῆς Ἀσίας (*OGIS* 253; see our lemma no. 1843); **4)** Kleopatra VII's other titles: for M.'s argument concerning Θεά and Νεωτέρα see *SEG* LIV 1528; βασίλισσα βασιλέων expresses an international claim and at the same time evokes the tradition of Achaemenid royalty (cf. Mithradates VI of Pontos, βασιλεὺς βασιλέων: *CIRB* 979 = *SEG* XXXVII 668); **5)** late Hellenistic and 1st cent. A.D. rulers in search of a balance in showing off loyalty towards Rome and the own region at the same time.

2100. Law. Religion and law. *SEG* LV 2028. R.Parker, in M.Gagarin, D.Cohen (edd.), *The Cambridge Companion to Ancient Greek Law* (Cambridge 2005) 61-81, discusses the relationship between law and religion in Greek cities. He focuses on the regulation of cult by civic authorities, the punishment of religious offences in the cities' courts, and the role of religious forms, such as oaths and curses, in legal procedure and penalties. In his exposition he briefly discusses the following inscriptions: *IG* I^3 136; *IG* II^2 1635; *IG* VII 3083; *IG* IX^2.1.718; *SEG* XXXI 985 and XL 956 IIa; *IPArk* no. 8; *IvO* 10; *CID* I 9bis; *I.Cret.* IV 47, 51 and 72; *Syll.*^{3} 37/38, 364; *LSAG*^{2} p. 220 nos. 6 and 15; *LSCG* 97; Meiggs-Lewis, *GHI*^{2} nos. 44 and 86.

2101. Law. Writing and Law. *SEG* LV 2028. R.Thomas, in M.Gagarin, D.Cohen (edd.), *op. cit.* (cf. our lemma no. 2100) 41-60, argues that early Greek written law often dealt with the norms and rules that were controversial and that written law was likely to be introduced in times of political or social upheaval. However, those hoping for stability and security originating from written legislation would often have been disappointed, and as a result we find ambivalent perceptions of written law in the literary sources of the 5th and 4th cent. B.C. T. briefly discusses the following inscriptions: *IG* IV 306; *SEG* XXX 380 and XXXI 985; *IvO* 2 and 7; *I.Cret.* IV 72; *LSCG* 97; Meiggs-Lewis, *GHI*^{2} nos. 2, 8, 10, 13, 20, 30 and 86.

2102. Linguistics. Bilingualism. D.Feissel, in *Congressus XIV Arch. Chr.* 99-129, explores the relation between Latin and Greek in inscriptions from the eastern part of the Roman empire from ca. 300 to 600 A.D. The role of the two languages is determined by the nature of the texts (official versus private), the function of the editors (civil or military officials) and the intended impact on those who read or see the text. Latin is the realm of 'une épigraphie d'État' (101), whereas the Christian Church favored Greek. On 103-108 F. examines honorary inscriptions for and dedications to emperors and praefecti praetorio, especially from Asia Minor. The focus is on Ephesos (17 Latin, 4 Greek), Aphrodisias (8 Greek) and Side (2 Latin; 7 Greek). Dedications to emperors by imperial functionaries are in Latin until ca. 390 A.D.; after that Greek prevails; dedications to praefecti praetorio are mainly in Greek. On 108-116 F. deals with imperial constitutions and documents of the civil and military administration. In the former Latin prevails, in contrast with the situation in the first three cent. A.D., when Greek prevailed. From Theodosius II onwards bilingual texts begin to emerge (*I.Eph.* 43; *I.Mylasa* 611); with Justinian Greek prevails. As to the other administrative documents, the original Latin text often was published on stone in a Greek version (cf. e.g. *I.Eph.* 44; *SEG* XLIV 909 [Mylasa]). In some cases the Greek version is explicitly called a 'translation' (ἑρμηνεία; *I.Mylasa* 612).

[For bilingualism see also F.Biville, J.-C.Decourt, G.Rougemont (edd.), *Binlinguisme gréco-latin et épigraphie* (Lyon 2008). For the relation between Greek and Latin in inscriptions from the eastern Mediterranean during the Principate cf. now W.Eck, 'The presence, role and significance of Latin in the epigraphy and culture of the Roman Near East', in H.M.Cotton, R.G.Hoyland, J.J.Price, D.J.Wasserstein (edd.), *From Hellenism to Islam: Cultural and Linguistic Change in the Roman Near East* (Cambridge 2009) 15-42].

2103. Linguistics. Nouns in -υ(γ)κ-, -υκ-, -υχ. E.Dettori, *GIF* 58 (2006), 'Annotazioni sui nomi greci in -Y(Γ)K-, -YK-, -YX', includes copious epigraphical evidence.

2104. Literacy. Literacy in Anatolia. See our lemma no. 2128.

2105. Literature. John Malalas and inscriptions. S.Agusta-Boularot, 'Malalas épigraphiste? Nature et fonction des citations épigraphiques dans la Chronique', in S.Agusta-Boularot, J.Beaucamp, A.-M.Bernardi, E.Caire (edd.), *Recherches sur la Chronique de Jean Malalas* II (Paris 2006) 97-135, studies the 25 inscriptions quoted or adduced by John Malalas (11 from Syria: Antiochia and Daphne). She argues that Malalas, who did not known a single inscription from autopsy, is not trustworthy; his epigraphical texts derive from literary sources. D.Feissel, *BE* (2006) no. 529, rejects A.-B.'s general conclusion, nuancing her scepticism especially in the case of the inscriptions from Antiochia; he adduces inscriptions on stone to point out parallels in formulas which went unnoticed. The historicity of the epigram commemorating the construction of the great church in Antiochia *IGLS* 832 (Merkelbach-Stauber, *SGO* IV 20/03/03; *SEG* LV 1602*; Malalas, *Chron.* 13.7; A.-B. 127-129) 'est en effet peu contestable'.

2106. Literature. Pausanias and inscriptions. C.Zizza, *Le iscrizioni nella Periegesi di Pausania. Commento ai testi epigrafici* (Pisa 2006); 3 chapters. In Chapter I, Z. examines various aspects of the 205 inscription mentioned by P.: provenance, objects on which they were inscribed, categories, contents; chapter III deals with the way P. uses inscriptions. In Chapter II Z. presents a corpus of 54 complete inscriptions quoted by P. (Italian translations; bibliography; copious commentary). In two cases, both from Olympia, (fragments of) the inscriptions recorded by P. have been found by modern excavators: *IvO* 252 (*IG* V.1.1562; *SEG* XLV 406*; Meiggs-Lewis, *GHI* 22; *LSAG*^{2} 201 no. 49; *CEG* 367; Z. 233/234 no. 22) and *IvO* 253 (*SEG* XLIX 477*; Meiggs-Lewis, *GHI* 36; *LSAG*^{2} 132 no. 38; *CEG* 351; Z. 158-166 no. 8).

2107. Medicine. See our lemma no. 1953 for a monograph on medicine in Egypt also bearing on Graeco-Roman medicine in general; for medicine and magic see our lemmata nos. 2140/2141.

2108. Medicine. Christian doctors. C.Flügel, *Spätantike Arztinschriften als Spiegel des Einflusses des Christentums auf die Medizin* (Göttingen 2006), presents the Greek text and a German translation of and commentary on the following inscriptions, testifying in most cases to a combination of ecclesiastical functions ((ἀρχι)διάκονος, πρεσβύτερος) with that of ἰατρός/ἰατρίνη [figures between brackets refer to F.'s pages. For the sake of brevity we refer to E.Samama's corpus (cf. *SEG* LIII 2191)]: Samama nos. 70 (283/284), 199 (172/173), 223 (172), 259 (178/179), 260 (171), 298 (288-290), 309 (259-263), 311 (107-123), 342 (292-295), 357 (162/163), 365 (160-162), 397 (186-188), 442 (202-206), 446 (302/303), 452 (202-206), 488 (183-185), 489 (288), and 495 (214/215). F. also discusses *SEG* XVII 440 (192-194) [but there is no reference to anything medical], *MAMA* III 292 (237-239; ἰατρομέα cf. Samama 10 note 15). Cf. also our lemma no. 2109 in fine [and *SEG* LV 735, which was not included in Samama's corpus].

2109. Medicine. Doctors helping the poor. M.Albana, in R.Marino, C.Molè, A.Pinzone (edd.), *Poveri ammalati e ammalati poveri. Dinamiche socio-economiche, trasformazioni culturali e misure assistenziali nell'occidente romano in età tardoantica. Atti del Convegno di Studi Palermo, 13-15 ottobre 2005* (Catania 2006) 253-279, studies the restructuring of the public medical service in Rome by Valentinian I, who in 368 A.D. appointed 17 archiatri, one for each regio, explicitly required to support the poor ('archiatri ... honeste obsequi tenuioribus malint quam turpiter servire divitibus'; *CTh* 13.3.8). In tracing the tradition of medical ethics concerning treatment regardless of social class, she discusses some Greek and Latin inscriptions (264-267), inter alia É.Samama, *Les médecins dans le monde grec* (see *SEG* LIII 2191) nos. 35 (*IG* V.1.1145; Gytheion, 73/72 B.C.), 137 (*SEG* XLI 680; Kos, 2nd cent. B.C.; Italian translation of LL. 24-38), and 471 (*SEG* XLI 874; Rome, 2nd cent. A.D.); on 266/267 some Latin inscriptions concerning Christian doctors (for Greek inscriptions on this subject see our lemma no. 2108).

2110. Medicine. Doctors in Roman Africa. A.Bel Faïda, 'Émigration du savoir: médecins en Afrique romaine (apport de l'épigraphie)', in *L'Africa romana* XVI 729-749, studies the names, social status and specialization of doctors in Roman Africa. On 736-740 a tabular survey of 42 inscriptions mentioning doctors. The following have a Greek text: nos. 1 (trilingual: neo-Punic Greek Latin: *CIL* VIII 15 [*IRTrip* 645]; Leptis Magna), 6 (bilingual: Greek Latin: *CIL* VIII 22921 [*ILTun* 59]; Hadrumetum), 17 (trilingual: neo Punic Greek Latin; *CIL* VIII 24030 [*ILTun* 763]; Hr. Alouine), 32 (Greek; *GV* 785; *SEG* XXX 1237; Lambaesis) and 36 (bilingual: Greek Latin: *CIL* VIII 21105; Caesarea).

2111. Medicine. God and physician. G.Petzl, 'God and Physician: competitors or colleagues?', in A.Marcone (ed.), *Medicina e società nel monde antico. Atti del convegno di Udine (4-5 ottobre 2005)* (Udine 2006) 55-62, collects and discusses a number of inscriptions which testify to either collaboration or competition between healing gods and physicians: *ILS* 9441 (Latin) and *SEG* XLVII 1932 A (failure of doctors; healing by a deity; in 1932 A, P. suggests reading βοτάνῃ instead of βοτάνη); *IGUR* 148 (*Syll.*^{3} 1174; LL. 7-14; substances prescribed by Asklepios but also known to have been used by doctors); *I.Kibyra* 83 (cooperation between doctor and deity; cf. inscriptions recording doctors holding the priesthood of Asklepios); G.Petzl, *Beichtinschriften* 62 (*SEG* XXXIX 1276; competition between an expensive doctor and the deity), 96 (*TAM* V.3.1553; deity heals a woman who was ἀφελπισθοῦσα ὑπὸ ἀνθρώπων; the gods in the confession-texts are not known to have prescribed the same medi-cation as doctors; only the god's mercy or pity helped); P.Herrmann, H.Malay, *New Documents from Lydia* (ETAM 24; Österr. Akad. Wiss., Philos.-Hist. Klasse, Denkschriften, 340. Band; Vienna 2007) nos. 46 (a woman went up to the god, after the physicians had paid her a visit (ἐλθόντων αὐτῇ τῶν φυσικῶν); this enraged the god [but see now R.Parker, *ZPE* 163 (2007) 121/122: τὰ φυσικά: 'menstruation', i.e.: after her period had begun, she went up to the god <and polluted the temple], Pleket]) and 84 (δυσαπιστῶν τῷ θεῷ καὶ ὑπὸ μηδενὸς δυνάμενος θεραπευθῆναι; the person in question had been lacking in faith by attempting to obtain human medical assistance).

For confession inscriptions (see our lemma no. 2128) and medicine cf. also L.Perilli, *ibid.* 43 note 43.

2112. Migration. Greeks and Macedonians in the Hellenistic East. In a study based on literary, epigraphical and archaeological evidence, U.Scharrer, in *"Trojaner sind wir gewesen"* (cf. our lemma no. 1083) 336-363, on 348-357 adduces a multitude of Greek inscriptions testifying to the presence of Greeks and Macedonians (both individually and collective) in the Near East, from the Syro-Palestinian area to Bactria, during the Hellenistic period; some are briefly discussed, notably the epigram of Klearchos and the accompanying Delphic maxims from Ai Khanoum (*I.Estremo Oriente* 382-384; *Jenseits des Euphrat* 103 A/B; Merkelbach-Stauber, *SGO* II 12/01/01; *SEG* LII 1516 sub (2); cf. LIV 1567), the edicts of Asoka from Kandahar (*I.Estremo Oriente* 290-292; *Jenseits des Euphrat* 200/201; *SEG* XX 326 and XXXIII 1246 bis; LII 1521*) and the decree of Antiochos III from Antiochia in Persis (*I.Estremo Oriente* 252; *Jenseits des Euphrat* 306; *I.Magnesia* 61; *OGIS* 233). On 357-359 a survey of inscriptions

(mostly epitaphs) from the Aegean recording persons from the East, especially Syria. Most valuable are S.'s critical reflections on the limited value of epigraphic (and other) evidence: in spite of numerous and important testimonies to Greek presence and Greek culture, quantification of the underlying migration remains impossible; the use of Greek does not necessarily imply a large Greek community (e.g. Greek as 'Verwaltungssprache' in the western part of Asoka's empire); permanent settlers can be distinguished from travelers very rarely; military settlers should be set apart from proper immigrants (whether colonists or individual settlers); names provide no reliable evidence for ethnicity.

2113. Mosaics. Inscribed 'emblemata vermiculata'. M.-K.Zapheiropoulou, *Emblemata vermiculata. Hellenistische und spätrepublikanische Bildmosaiken* (Paderborn 2006), is marginally relevant from an epigraphical point-of-view. Her catalogue includes five inscribed mosaics (texts mostly in majuscules): **1)** 219/220 no. 3 (cf. also 162/163): signature of Σώφιλος (Thmuis; *SEG* VIII 50; M.Donderer, *Die Mosaizisten der Antike* [cf. *SEG* XXXIX 1805] no. A 39 [the reference to *SEG* VIII should be added to D.'s bibliography and to the concordance in *SEG* XXXIX]); **2)** 226/227 no. 12: Πόπλιος Σατρικάνιος Ποπλίου υἱός (*I.Délos* 2576 [commissioner, also on record in *I.Délos* 1755 L. 1, Tybout]); **3)** 269/270 no. 66: signature of Διοσκουρίδης Σάμιος (Pompeii; *IG* XIV 703; Donderer, *op.cit.* no. A 11); **4)** 287/288 no. 88: signature of Ἡφαιστίων (*I.Pergamon* 46 a; Donderer, *op.cit.* no. A 17); **5)** 304-308 no. 106 (cf. also 167/168): the labels on the Nile mosaic from Palestrina (*IG* XIV 1302; *SEG* LV 1050*).

2114. Mosaics. Inscriptions of donors. V.Scheibelreiter, *Stifterinschriften auf Mosaiken Westkleinasiens* (Vienna 2006), collects 34 inscriptions (ph.; translation; commentary) on mosaics from western Asia Minor recording their donors. There are seven pagan, eleven Jewish (mostly from the synagogue in Sardis) and sixteen Christian texts. In the introduction (1-26) S. discusses the development and typology of mosaics in western Asia Minor, the inscriptions on the mosaics with their various messages, pagan and Jewish/Christian texts, the donors, the vocabulary and the letter forms (the latter in substantial detail on 15-26; tabular survey at the end of the book).

For some critical remarks see M.Sève, *BE* (2007) no. 45: no. 7 (= *I.Eph.* 1313) is an acclamation, not a 'Stifterinschrift'. For nos. 6, 10, 26, and 31 see our lemmata nos. 1340, 1341, 1205, and 1224, respectively. We give a comparatio numerorum with *SEG* and Corpora.

SEG	Sch. no.	*SEG*	Sch. no.	*SEG*	Sch. no.
XV		1031	5	1627	9
727	2	**XLIV**		1628	8
XXVI		943	1	1629/1630	14/15
1281	7	**XLV**		1631	17
XL		1635	32	1632	16
949	4	**LI**		1633	10
XLI		1626	18		

I.Assos	Sch. no.
32/33	21/22
I.Eph.	
501 A	3
1313	7
4131	31
I.Erythrai	
532-534	23-25
I.Iasos	
423	30
I.Ilion	
156	28

I.Knidos	Sch. no.
243	19
Milet **VI.2**	
966	34
I.Smyrna	
685	33
733	2
I.Tralleis	
244	20
Grégoire, *IGC*	
44/45	21/22
90	33
91-93	23-25

Grégoire, *IGC*	Sch. no.
123 (4)	20
224 (5)	34
***IJO* II**	
60	18
61	9
62	8
64-66	15-17
67-70	10-13
Roueché, *ALA*	
22	4
Robert, *Sinuri*	
78	27

2115. Mosaics. Inscriptions on mosaics representing scenes from epic and drama. Some of the mosaics in D.Stefanou, *Darstellungen aus dem Epos und Drama auf kaiserzeitlichen und spätantiken Bodenmosaiken* (Münster 2006) bear inscriptions (mostly labels; texts in majuscules for the greater part). We mention those discussed at some length, supplying epigraphically relevant references: **1)** villa of Herodes Atticus in Eva (Doliana Kynourias; *SEG* XLVII 314 = XLIX 370 (J) (see our lemma no. 425 [N]): [Αἰν]έας, Διδώ [ph.]; XLVIII 420 = XLIX 370 (I): Κτῆσις; XLIX 370 (Q): Ἀπόλαυσις; S. 17-19); **2)** villa in Halikarnassos (*SEG* XLV 1514; comments especially on Ἀταλάντη and Μελέαγρος and on Αἰνέα[ς] and Δειδώ; the latter pair is mentioned but the labels are not transcribed in *SEG* XLV; Merkelbach-Stauber, *SGO* I 01/12/11 = *SEG* XLIV 886; S. 19-25); **3)** unpublished mosaic representing the hunt of Dido and Aeneas in the museum of Hama; inscription: Διδώ (S. 25; ph.); **4)** house of Aion in Antiochia (*IGLS* 799: Βρεισηΐς, Ταλθύ[βι]ος, Ἀχιλλεύς; 800: Γλυκέρα, Μένανδρος; S. 66-68; ph. of 799); **5)** house in Sparta (*SEG* XXIX 387: Βρισηΐς, [Ταλθύ]βιος, [Πάτρο]κλος; B; S. 68/69); **6)** mosaic of the Seven sages from Mérida (*SEG* XLVII 1533 on p. 429 sub 6; S. 77-81; ph.); **7)** house in Ulpia Traiana Sarmizegetusa (*CIGD* 113; cf. *SEG* LIII 735 on p. 86: Πρίαμος, Αὐτομέδων, Ἀχιλλεύς; S. 96-98; dr.); **8)** 'Villa del Tellaro' in Heloros (*SEG* XXVII 646: Ὀδυσσεύς, Ἀχιλλεύς, Δ[ιομήδης], Τρῶες, Πρ[ίαμος]; S. 103-107; ph.); **9)** villa in Cabezón de Pisuerga (*SEG* XLIV 851 bis (2); LV 1081: quotation of *Iliad* 6.120; S. 108-113; ph.); **10)** several panels from Apamea ('mosaic of the Θεραπενίδες' [*SEG* XXXVIII 1556] and 'mosaic of the Nereids' [*SEG* XXXI 1387]; see also XLII 1348, XLIII 1023, and XLV 1896; mosaic with inscription εὖ χρῶ: *SEG* XXXIX 1573 [cf. XLVIII 2143]; in this context comments also on mosaics depicting the κρίσις Νηρηΐδων in Palmyra [*SEG* XXXI 1394] and Nea Paphos [XXXVI 1263; cf. also our lemmata nos. 1818 and 1857] and a mosaic representing Aphrodite and Tritons from Zeugma [*SEG* LI 1907; cf. LIII 1775 app.cr.]; S. 153-

169; ph. of Θεραπενίδες mosaic; rejecting J. and J.C.Balty's neo-Platonic interpretations, S. argues that the mosaic of the Nereids is 'Ausdruck heiterer Lebensfreude und glücklichen Daseins' [165]; in the panel representing the home-coming of Odysseus [i.e. the Θεραπενίδες mosaic] 'findet das Eheglück seinen sinnbildlichen Ausdruck' [169]); **11)** the Hippolytos mosaic from Sheikh Zuweid (*SEG* I 584; LII 1616 and 1801*; cf. LIV 1641; Bernand, *Inscr. métriques* 122; *MPI* no. 69; S. 199-203; ph.; dr.; German translation of the epigram); **12)** the Hippolytos mosaic from Madaba (*IGLS* XXI.2.128; *SEG* XXXII 1547; XXXVII 1547; XLVI 2081; S. 204-208; ph.); **13)** mosaic from Kos inscribed Πρωτέας (*SEG* XLVIII 2142 [4]; S. 229-232; ph.); **14)** mosaic panels in the House of Menander in Mytilene (*SEG* XLIX 1091; S. 268-334; ph.; in this context comment also on the Συναριστῶσαι mosaic from Zeugma [*SEG* LI 1906; ph.; S. 303/304]); **15)** mosaic representing a scene labelled Μενάνδρου 'Αχαιοί from Ulpia Oescus [*IGBulg* II 597 bis; *SEG* XV 489; XLIV 645; LII 721; S. 335-340; ph.]).

2116. Onomastics. Latin cognomina. Cf. *SEG* LV 2040*. In this year's list of Latin cognomina H.Solin, *Arctos* 40 (2006) 131-138, includes only three examples of Greek forms: Γναῖος, Μετιλλιανός, Πίκτη. Alphabetical Index of all cognomina from the lists from *Arctos* 32 (1998) to 40 (2006) on 138-151; on 151-157 a 'Rückläufiges Verzeichnis'.

2117. Onomastics. Potters' signatures on Hellenistic relief bowls. *JÖAI* 70 (2001) 135-155; cf. *SEG* LI 2337. T.Corsten, *EA* 39 (2006) 128/129, provides some remarks on names: **1)** Ἀπολλᾶς: the alternative name Ἀπομᾶς, also considered in *JÖAI*, is unknown so far; **2)** instead of ΑΠΟΛΛΟΝ[Ι]ΔΟΥ (*JÖAI*) the ed.pr. has the expected ΑΠΟΛΛΩΝ[Ι]ΔΟΥ; **3)** the nominative to ΑΡΤΕΜΕΟΥΣ is Ἀρτεμῆς, not Ἀρτεμεος (*JÖAI*); **4)** the bowl with the name Εὐβάνωρ, left undated in *JÖAI*, is dated to the 2nd cent. B.C. in the ed.pr. (*IG* V.1 p. 210); **5)** the nominative to ΜΟΙΡΑΓΕΝ[Ο]Υ is most probably Μοιραγένης, not Μοιράγενος (*JÖAI*) which is attested only once (in a doubtful case: *Milet* I.9.386 c I L. 11); **6)** a nominative Πόσσιδος as an alternative to Πόσσις is unknown so far; **7)** to the (doubtful) name Ποσίλης (ΠΟΣΙΛΕΟΥ (?), gen.) on a stamp from Olbia, Ποσίδης is considered as an alternative (*JÖAI*). This name is indeed frequent in the northern Black Sea region (*LGPN* IV s.v.); another possibility would be Ποσείδεος (*LGPN* I, III.B and IV s.v.); **8)** of the names Στράφιος and Στρόφιος, considered as possible on a stamp from Karpassia (Cyprus), only the latter seems to be attested so far. See also our lemma no. 339.

2118. Onomastics. 'Εντώλιος. G.Manganaro Perrone, *ZPE* 156 (2006) 132/133 (ph.), publishes a Latin epitaph probably from Rome for a Christian called Entolius. This name, evoking 'il mondo giudaico' (132), is also on record in a Christian epitaph from Tomis (Robert, *Noms* 12/13 [E.Popescu, *Inscripţiile greceşti şi latine din sec. IV-XIII descoperite în România* (Bucharest 1976) no. 44]): 'Εντώλιος Κησαρεούς, i.e., Caesarea in Palaestina rather than Cappodocia (so Robert) in view of two attestations from that city (the governor Φλ. 'Εντόλιος: *I.Caesarea Maritima* 59 [546-606 A.D..] and the Jew 'Εντούλιος: *SEG* XXVI 1675 = *I.Caesarea Maritima* 169 [4th-mid 7th cent. A.D.]). [See also *SEG* XVI 843 = *I.Caesarea Maritima* 157 for another 'Εντόλιος and *I.Caesarea Maritima* 296 for an 'Εντολία (both undated), Tybout]. The name, though also attested in Cyprus (T.B.Mitford, *Byzantion* 20 [1950] 141-143 no. 12) and Alexandria (*JIGRE* 15; *CIJ* 1438; *SB* 2654), 'pare tipico di grecanici della Palestina' (133).

2119. Onomastics. Names in Μανδρο- and -μανδρος. Starting from the graffito on a Lakonian black-figure sherd from Naukratis (*SEG* XVIII 651; 575-550 B.C.) with the name Νειλόμανδρος, P.Thonemann, *Chiron* 36 (2006) 11-43, provides a thorough study of these names which were first explained by J.-A.Letronne (originally in an article from 1845, the second edition of which, with addenda, was reprinted in *Oeuvres choisis* III.2 [Paris 1885] 1-126), who derived them from the name of a deceased Anatolian god Μάνδρος. On 16-20, T. gives an exhaustive list of the names with one of these elements, from which he excludes, for different reasons, Ἀρχέμανδρος, 'Ηγήμανδρος, *Μάνδριος (see our lemma no. 1497) and Μανδροβης (cf. our lemma no. 1740). On the basis of this list, he agrees with Letronne's conclusion that the names have an Ionian origin (most of them are, in fact, found in the Maeander valley) and date for the most part to the time before Alexander the Great. He then examines in particular: **1)** Ἀναξίμανδρος and Μανδρῶναξ (neither one derived from the god's name; **2)** supposed 'double-theophoric' names such as Διονυσόμανδρος (parallels like Πύθερμος suggest that the second element is not a god's, but a river name), and goes on to quote several toponyms with the root -μανδρ-. Arguing that Μάνδριος is a variant of Μαίανδρος, T. finally suggests that names in Μανδρο- and -μανδρος are derived from the river's rather than from the god's name.

2120. Politics. Institutions: the αἰσυμνήτης. Starting from the two attestations of this word in Homer (*Il.* 24.347-348; *Od.* 8.258-260) and the discussion in Aristotle, *Pol.* 3. 1285a29-b2), M.Faraguna, *Symposion 2001* (Vienna 2003) 321-338, collects and analyzes the literary and mainly epigraphic evidence for the geographical distribution, inferred functions, prerogatives, etymology, and history of magistrates bearing this title in law, politics, administration, and cult in e.g. Miletos (*Milet* I.3.122, 133, 143, 146, 150), Olympia and Selinous (*IvO* 22; *Nomima* I.17), Kalchedon (*I.Kalchedon* 6, 7, 10, 12), Selymbria (*SGDI* 3068), Megara (*IG* VII 15), and Teos (*SEG* XXXI 985). He concludes that from the archaic period the αἰσυμνήτης functioned as a public officer, presiding over others in a manner analogous to the Athenian prytaneis, being in a position of power such as to draw condemnation by the polis or conversely as an arbitrator in times of conflict or stress. Dionysios of Halikarnassos, *Ant. Rom.* 5.73.2, cited the title as the equivalent of the Latin *dictator*. Faraguna is attracted to an etymology featuring ὑμνέω and the tradition that many of the oldest Greek laws were sung. Hence the aisymnetes may have played a role in the transition from customary rules and regulations in the Greek polis to the origin of written legislation.

2121. Professionals. Wandering professionals. F.Ferrandini Troisi, in *Le vie della storia* - - (cf. our lemma no. 2065) 145-154, briefly comments on the following inscriptions (text; translation): *IG* IX.2.62 (*Syll.*³ 532; Lamia; honorary decree for the ποιήτρια Ἀριστοδάμα from Smyrna (Ζμυρναΐα); cf. also *IG* IX².1.740 = *F.Delphes* III.3.145 [see also *SEG* LIV 1919; for another ποιήτρια from Alexandria see *SEG* LIV 787]); *IG* XIV 687 (Bari; epitaph of the marble worker Νέπως Καλ(λ)ιχρύσου Βυζάντιος; F.T. gives a photo; cf. also D.Manacorda, *ibid.* 219); IAG 63 (*Syll.*³ 802; three female athletes [παρθένοι]); *I.Perge* 12 (honorary decree for the doctor Ἀσκληπιάδης); *Syll.*³ 771 (Delphi; honorary decree for an ἀστρολόγος).

2122. Prosopography. The Carminii Claudiani. C.Slavich, in B.Virgilio (ed.), *Studi Ellenistici* 19 (2006) 585-598, reviews the numismatic and epigraphic evidence for three generations of Carminii Claudiani: Καρμίνιος Κλαυδιανός (Claudianus I), M. Οὔλπιος Καρμίνιος Κλαυδιανός (Claudianus II) M. Οὔλπιος Καρμίνιος Κλαυδιανός νεώτερος (Claudianus III). The following inscriptions are analyzed: *CIG* 2782 (Aphrodisias [for this text see now also A.-V.Pont, *CCG* 19 (2008) [2010] 219-245]), *MAMA* VI 74/75 (Attouda), *SEG* XXXI 1102 (*SEG* XXXIV 1289; Attouda). See also *SEG* LV 1408/1409.

2123. Prosopography. The Domitii Ahenobarbi. J.Carlsen, *The Rise and Fall of a Roman Noble Family. The Domitii Ahenobarbi 196 BC - AD 68* (Odense 2006), studies the lives and careers of eight generations of Domitii Ahenobarbi (stemma on 11), first focusing on 13 individuals ranging from Cn. Domitius Ahenobarbus, consul in 192 B.C., to L. Domitius Ahenobarbus (= the emperor Nero) and subsequently commenting, in synthetical chapters, on the family's property (Rome, Italy and the provinces; income), political practice (elections and magistracies; factions; trials; propaganda), religious affiliations (priesthoods, especially the augures fratres Arvales; dedications) and social life (marriage and children; education; friends and clients). Two Appendices offer the texts of the Latin (A; 195-207) and Greek (B; 209-214) inscriptions recording Domitii Ahenobarbi (transcribed Δομίτιος/Δομέτιος Αἰνόβαρβος/Ἀηνόβαρβος). The Greek texts are [our nos. are those of C.]: **1)** *IG* II² 4144 a; **2)** *IG* II² 4173; **3)** *IG* VII 413 (*I.Oropos* 308); **4)** *SEG* XV 254 (Elis); **5)** *SEG* XXIV 580 (Amphipolis); **6)** *An.Ép.* (1932) no. 6 (Chios); **7)** *IG* XII.6.351 (*IGR* IV 968; Samos); **8)** *IG* XII.6.358 (Samos); **9)** *IGR* IV 262 (Adramyttion); **10)** *I.Eph.* 663; **11)** *Milet* I.3.12 b; **12)** *I.Iasos* 612 (A LL. 13-21; B LL. 21-42).

2124. Religion. See also our lemmata nos. 2068, 2077, 2111, and 2150.

2125. Religion. Administration of sacred goods (ἱερά). L.Migeotte, 'La gestion des biens sacrés dans les cités grecques', in H.-A.Rupprecht (ed.), *Symposion 2003. Vorträge zur griechischen und hellenistischen Rechtsgeschichte* (Vienna 2006) 133-246, argues that on a conceptual level the distinction between sacred and public funds was upheld in Greek cities. In

actual practice the administration of τὰ ἱερά was executed by the city; the latter's control was, however, denoted by terms of different legal implications: προστασία/ προϊστάναι (*IG* II² 1006 L. 70); ἐξουσία (*IG* V.1.1144; Gytheion; priests are given the ἐξουσία of the temple by the city); κυριεύω/κύριοι (*I.Mylasa* 802 and 829: κυριεία of the gods over plots of land; *IG* VII 4135 (*Syll.*³ 635 A): κυριεία of the temple for the city and League; οἰκονομία for the sacred officials); ἐπιμέλεια (*SEG* XXVII 123 B LL. 58-61). 'La propriété divine (s'est) accommodée d'une grande liberté d'action de la part des cités' (243). [See now also L.Migeotte, L'apport des inscriptions à l'étude des finances publiques et sacrées des cités grecques', in A.Martínez Fernández (ed.), *Estudios de epigrafía griega* (La Laguna 2009) 251-260].

Cf. also id., 'Téménè dèmosia', in P.Brillet-Dubois, E.Parmentier (edd.), *Φιλολογία. Mélanges offerts à Michel Casevitz* (Lyon 2006) 187-195, for some references to inscriptions recording gifts 'to the god and the city' or 'to the citizens and the god'. Τεμένη δημόσια are 'domaines sacrés relevant de la cité' and testify to 'la coexistence de la propriété des uns et de gestion des autres' (192).

For cities borrowing money from temples (ἱερὰ χρήματα; ἱερὰ κιβωτός) see id., 'L'endettement des cités grecques dans l'antiquité', in J.Andreau, G.Béaur, J.-Y.Grenier (edd.), *La dette publique dans l'histoire* (Paris 2006) 115-128, especially 119-125 (documents from Athens, Epizephyrian Lokroi in Italy, Delos; two inscriptions from Keos [*IG* XII.5.544; XII Suppl. 236]; *I.Priene* 20-22, 44, 117).

2126. Religion. Christianity. Biblical quotations in inscriptions: collection of texts. A.E.Felle, *Biblia epigraphica. La sacra scrittura nella documentazione epigrafica dell'*orbis christianus antiquus, *III-VIII secolo* (Bari 2006), is a highly useful compendium offering a critical edition of 811 Greek and Latin inscriptions (including texts on instrumentum) containing quotations, literal and more or less adapted, from the Old and New Testament. In addition to a description of the monument and its physical context, a bibliography and the date, the lemmata include the source text (Vulgata), allowing a quick check on adaptations. Two appendices contain non-exhaustive collections of texts less directly related to the Bible: 258 documents (nos. A 812-A 1069) excluded from the corpus for various reasons (chronology: uncertain or prior to the 3rd/later than the 8th cent.; languages other than Greek and Latin; more remote echoes; formulas derived from liturgy); 36 lemmata (nos. B 1070-B 1105) provide an anthology of biblical quotations in Jewish inscriptions. The corpus is arranged on the basis of the dioeceses and provinces after the Diocletian reform and, within each geographical subdivision, according to category (monumental: cultic, civic or private; funerary; 'epigrafi estemporanee generiche'; instrumentum; 'ambito d'uso indefinito'). Ample indices, concordances, a bibliography, and photographs or drawings of selected texts conclude the volume. In his introduction F. discusses the history of research, methodological problems, and the organisation of the corpus; in a synthesis on 383-443 he formulates some general trends emerging from the collection (cf. below). [F. included inscriptions up to *SEG* L and mentions relevant texts in LI on 27 note 104; quotations in *SEG* LII up to the present volume can be found via the Indices VIII [Selected Topics] s.v. Biblical quotation, New Testament, Psalm quotation; see also P.-L.Gatier, *Syria* 84 (2007) [2008] 173/174, for a new quotation of *Ps.* 83.2/3 from Abila in the Dekapolis, Tybout].

In *Congressus XIV Arch. Chr.* 353-359 (with numerous tabular surveys in vol. 2, Pl. 101-107), F. resumes his main conclusions (see also the synthesis in *Biblia epigrafica*), with special reference to the differences in the use of biblical quotations in the eastern and western Mediterranean: 75% of the texts comes from the east (especially from the provinces Arabia, Palestina I and Syria), 25% from the west (mainly Rome, Campania and Africa); 76% is in Greek, 24% in Latin. Most quotations occur isolated, which points to individual initiative; ensembles are found mainly in Syria/Palaestina. As to frequency, a peak can be observed in the 4th cent. for the west, with a sharp decline in the 5th and a partial revival in the 6th cent.; the peak in the east is gradually reached in the 6th cent. (prosperity of Christianity during Justinian's reign). More than half of all texts (east and west) belong to the monumental sphere, especially to cult places (their public accessibility presupposes general recognition of the quotations), a quarter is found in funerary contexts, a sixth on instrumentum; the west gradually tends to the private sphere, wheras in the east public space prevails.

2127. Religion. Christianity. Construction of churches. R.Haensch, *AntTard* 14 (2006) 47-58, examines the links between the construction of churches and euergetism in the patriarchates of Antioch and Jerusalem (Isauria, Cilicia, Mesopotamia, Arabia, Syria, Palaestina) from the 4th to the 6th cent. A.D. The number of members of the imperial and local elites who finance the construction of churches is small: they occur in 32 inscriptions only in a total of more than 1000 texts. Cases-in-point are *SEG* XXXV 1451 and XXVII 1006 (*IGLS* XXI.2. 175), both recording local estate-owners ('Eigenkirche'). Possibly the imperial elite preferred to invest their money in Constantinople, whereas the local notables may have suffered from the contraction of municipal life. Similarly, ecclesiastical dignitaries rarely finance the construction of an entire church: only seven cases are known. Most churches were built from the contributions of a multitude of anonymous καρποφορήσαντες, occasionally supplemented by a few ecclesiastical functionaries. Church-building was the business of 'un grand nombre de petits dons' (53). Some gifts were 'in kind', i.e., consisted of volunteer labor. The organization of the construction of churches has nothing to do with pagan euergetism in which the name of the benefactor is of primordial importance. In various inscriptions collective gift-giving is coupled with the mention of the local bishop (ἐπί + genitive), not of the secular authorities. This again distinguishes the Christian texts from pagan decrees for benefactors, who did not connect their benefactions with an eponymous magistrate. As to the motives of the donors, two pagan expressions (ὑπὲρ εὐχῆς; ὑπὲρ σωτηρίας) survived in the Christian texts but in addition typical Christian formulas appear, e.g. ὑπὲρ ἀφέσεως ἁμαρτιῶν. Christian is also the tendency to represent the donation as originating ἐκ τῶν δωρεῶν τοῦ Θεοῦ (cf. also the expression τὰ σὰ ἐκ τῶν σῶν Σοὶ προσφέρω) and to suppress the name of the donor (οὗ τὸ ὄνομα ὁ Θεὸς οἶδεν).

2128. Religion. Confession inscriptions. Cf. *SEG* LV 2067*. A.Rostad, 'The religious context of the Lydian propitiation inscriptions', *SO* 81 (2006) 88-108, argues that the 'confession inscriptions' ('propitiation inscriptions' in his terminology) do not reflect the predominant

religious beliefs in Roman Asia Minor (contra S.Elliott, *Cutting Too Close for Comfort. Paul's Letter to the Galatians in its Anatolian Cultic Context* [London-New York 2003]; C.E.Arnold, *NTS* 51 [2005] 429-449). They should be studied together with other categories of inscriptions related to religion (dedications, vows, epitaphs, honorary inscriptions for priests). The study of other epigraphic evidence shows that the concept of divine punishment did not monopolise religious feeling; gratitude for divine assistance is quite prominent; death is not regarded as divine punishment; priests do not appear as rulers, judges, or prominent ceremonial figures; dedications show the importance of reciprocity in the relations between mortals and gods. R. reprints the following texts (translation): *SEG* XXXV 1233; *TAM* V.1.172, 320, 323, 426, 449, 458, 490, 526; Petzl, *Beichtinschriften* 101. [The translations are often inaccurate. A few examples: [ἱε]ροποίημα (*TAM* V.1.320) is translated as 'sacrifice'; θρεπτή (*TAM* V.1.172) is translated as 'nurse'; the ambiguous phrase τὸν ἐκ προγόνων ἱερέων πρῶτον Ἀρτέμιδος Ἀναείτις τῆς συγγενικῆς θεοῦ (*TAM* V.1.449 with P.Herrmann's comments) does not mean 'first among the ancestral priests of Artemis Anaitis – the goddess of old'. As one can infer from similar phrases (τὸν ἐκ προγόνων ἀρχιερέα, τὸν ἐκ προγόνων εὐεργέτην, τὸν ἐκ προγόνων φιλότιμον etc.), the words ἱερέων πρῶτον must be understood as designation of an office; the phrase should be translated: 'chief priest of Artemis Anaitis, the goddess of the συγγένεια, following an ancestral tradition', Chaniotis].

M.P.De Hoz, 'Literacy in rural Anatolia: the testimony of the confession inscriptions', *ZPE* 155 (2006) 19-144, points out that the element of 'confession' is known from Near-Eastern sources but that the imposition by the god of writing down the divine power (δύναμις; ἀρετή; νέμεσις) is exclusive to the Anatolian inscriptions. She argues that 'the continuous deviations from the written language by using the oral one' and 'the spelling, morphology, and syntax of the texts', suggest that the worshippers wrote the texts rather than the priests and/or a shrine staff. By way of contrast she points to the Epidaurian healing miracles, with their 'great linguistic and compositional uniformity', which were surely inscribed by the temple staff. She adduces stelai from nearby Phrygia on which writing tablets and styli are represented and the education (παιδεία; γράμματα) of the reader or the deceased is referred to. She concludes that 'the people erecting the steles had at least achieved a basic literacy that allowed them to read and in many cases to write these steles' (not necessarily at school).

N.Belayche, 'Les stèles dites de confession: une religiosité originale dans l'Anatolie impériale', in *Impact of Imperial Rome* 65-81, discerns the following stages in the so-called confession inscriptions: 1) punishment (κολάζειν); 2) confession of guilt (ὁμολογεῖν); 3) propitiation of the god(s) (ἱλασκέσθαι); 4) erection of a stele (στη(λ)λογραφεῖν, often combined with an act of praise: εὐλογία). She underlines the importance of the fourth stage and suggests defining the stelai as 'stèles d'exaltation' (cf. also *SEG* LV 2102), part of the aretalogical tradition well attested in the religions of the eastern part of the empire. The second stage is merely anecdotal and narrativistic and its transcription on the stone serves to emphasize the greatness of the deity and to praise him/her. The stelai have a 'fonction prosélyte, catéchétique' (68, 81; incidentally, M.P.de Hoz, *art.cit.* 140, writes: 'The confessions are a particular type of *aretalogia*'). B. finds a perfect 'cohérence avec l'évolution du paganisme aux premiers siècles de notre ère' (68; contra A.Rostad, see above) but at the same time she does not deny possible indigenous origins of the second stage. Onomastic analysis shows that the population on record in the inscriptions is thoroughly Hellenized and even somewhat Romanized; indigenous names

are almost non-existent. The relation between 'mistake, sin' and 'divine punishment' is not a specifically indigenous Anatolian feature. Stories in Herodotus (9.93) and Homer (*Il.* 1.93ff.; *Od.* 1.32ff.) and some texts from the Asklepieia in Epidauros and on the Tiber-island testify to that relation long before the Lydian confession inscriptions.

On the 'confession inscriptions', see now also N.Belayche, in J. Scheid (ed.), *Rites et croyances dans les religions du monde romaine* (Geneva 2007) 74-103, and in S.Estienne, D.Jaillard, N.Lubtchansky, C.Pousadoux (edd.), *Image et religion dans l'antiquité gréco-romain. Actes du Colloque de Rome 11-13 décembre 2003* (Naples 2008) 181-194; A.Chaniotis, in H.M.Cotton et alii (edd.), *From Hellenism to Islam: Cultural and Linguistic Change in the Roman Near East* (Cambridge 2009) 115-153; M.P.de Hoz, in A.Martínez Fernández (ed.), *Estudios de Epigrafía Griega* (La Laguna 2009) 357-367, especially on the aretalogical features in these texts.

For studies (partly) based on confession inscriptions see also our lemmata no. 2111 (relation with medicine) and no. 2131 (henotheistic tendencies).

2129. Religion. Cults and the attitude of Roman emperors and provincial governors. R.Haensch, in D.Elm von der Osten, J.Rüpke, K.Waldner (edd.), *Texte als Medium und Reflexion von Religion im römischen Reich* (Stuttgart 2006) 233-247, adduces in passing quite a few imperial letters and gubernatorial edicts preserved in inscriptions and papyri showing that the emperor cult and other local Greek cults were of the highest importance for Roman authorities. The latter showed general respect for religious traditions, without going into details about the reasons for their high esteem for religion in general or specific cults in particular.

2130. Religion. Dedications. P.Kaplan, *Historia* 55 (2006) 129-152, collects the primarily literary evidence for dedications to Greek sanctuaries by foreign kings (8th-6th cent. B.C.). He refers to the dedication of Kroisos in Ephesos (133; Tod, *GHI* I² 6) and of Amasis in Lindos (134; Hdt. 2.182) [no reference to the Lindian Anagraphe: *I.Lindos* 2; *SEG* LV 906*], as well as to some evidence for the interest of the Persians in Greek sanctuaries (135): the letter of Dareios to Gadatas (*I.Magnesia* 115; *I.Estr.Oriente* 233; *SEG* LIII 1310*; see our lemma no. 1230) and the dedication to Ζεὺς Βαραδάτεω (*SEG* XXIX 1205; XLVI 1531*; XLVIII 2188) [there is no 'Zeus Baradates', but 'Zeus of Baradates'; see *SEG* XXXV 1253, Chaniotis]. K. points out that the motivation of the foreign kings is not known; these dedications were re-interpreted by the Greek sanctuaries as evidence for their reputation.

2131. Religion. Divine basileia and polytheism. N.Belayche ' "Au(x) dieu(x) qui règne(nt) sur ...". *Basileia* divine et fonctionnement du polythéisme dans l'Anatolie impériale', in A.Vigourt, X.Loriot, A.Bérenger-Badel, B.Klein (edd.), *Pouvoir et religion dans le monde romain. En hommage à Jean-Pierre Martin* (Paris 2006) 257-269, starts from the many dedications and confession inscriptions (for which see our lemma no. 2128) recording deities who are κύριοι, βασιλεῖς, τύραννοι, control villages (κατέχω), are called εἷς θεός (μέγας, μέγιστος θεός), whose δύναμις is invoked and praised, and act as divine judges. These texts testify to the emergence of a henotheistic theology but at the same time such concepts are easily compatible with a pluriform, co-existing pantheon: 'une représentation hiérarchique d'un monde divin pluriel ne préfigurant pas ... l'abandon du polythéisme' (263; cf. also *ibid.*: 'collaborations à l'oeuvre dans un panthéon local, peuplé d'un grand dieu, qui ne ravale pas ses collègues à des positions subalternes'). B. analyses various confession inscriptions: Petzl, *Beichtinschriften* 5 (partial translation), 6/7, 57; some reflections on *TAM* II.2.737 and *I.Stratonikeia* 519 and 1115/1116 (Θεῖος Βασιλικός/Θεῖον Βασιλικόν worshipped together with Ζεὺς Ὕψιστος; for Ζεὺς or Θεὸς Ὕψιστος see B.'s study summarized in *SEG* LV 2102).

N.Belayche, 'Quel regard sur les paganisme d'époque impériale?', *Anabases* 3 (2006) 11-26, develops similar thoughts about the combination of henotheistic features and polytheism in ritual practice in the temples. On 19-21 comment on *TAM* V.1.246 (ph.; an ἱερεὺς τοῦ Ἑνὸς καὶ Μόνου Θεοῦ καὶ τοῦ Ὁσίου καὶ Δικαίου). On 22-25 a section on acclamations (for acclamations see also *SEG* LV 1967, especially the study by A.Chaniotis on acclamations in ancient ritual practice mentioned *ibid.*).

2132. Religion. Egyptian cults: associations. K.Kleibl, *Hephaistos* 24 (2006) 79-92, discusses the evidence for associations of priests and worshippers of Ἶσις, Σεράπις and other Egyptian deities in ancient literature and inscriptions from the 3rd cent. B.C. to the 3rd cent. A.D., especially in the eastern Mediterranean and Italy. Inscriptions are drawn from *RICIS* and listed in numerous notes. The associations on record in Greek inscriptions are ἀνουβιασταί (συνανουβιασταί), βασιλισταί, δεκαδισταί, διάκονοι, ἐνατισταί, ἐρανισταί, θεραπευταί (θεραπεύοντες), ἰσιασταί, μελανηφόροι, ναύαρχοι, ὀσειριασταί, παστοφόροι, σαραπιασταί, στολισταί, and ὑποστόλοι. Among the officals the γραμματεύς is prominent. Comment on the lay-out of and room functions of cult places.

2133. Religion. Egyptian cults: Isis-of-the-Waters. Among all sorts of literary and documentary evidence L.Bricault, *Isis, dame des flots* (Liège 2006), adduces numerous inscriptions (almost all drawn from *RICIS*; index of inscriptions on 181/182) in his monograph on Ἶσις in her capacity of master of the sea and other waters (especially of the Nile flood), and as protectress of navigation and sailors. The main topics discussed are the goddess' origins (13-36; Egyptian roots; cult of Arsinoe II Philadelphos as Isis/Ἀφροδίτη Εὔπλοια); theoretical concepts (37-42; comments on the relevant passages from the Kymaian Isis aretalogy: *I.Kyme* 41 = *RICIS* 302/0204 LL. 15, 39, 43 and 49/50); representations and iconography (43-99); epithets (101-112; Εὔπλοια; Κυβερνῆτις; Πελαγία; Σώτειρα; Ὁρμίστρια); cult (113-154; places; ritual; Roman festivals); the relationship between Sarapis and the sea (155-170).

2134. Religion. Foreigners and non-citizens in Greek sanctuaries. P.Funke in *Stranieri e non cittadini* 1-12, adduces several inscriptions in a discussion of the following aspects of the presence of foreigners and non-citzens in Greek sanctuaries: exclusion of all or certain

foreigners (*IG* XII.5.225 + Supp.; *IG* XII.7.2; *I.Délos* 68 A/B = *SEG* XLIV 678; *Syll.*[3] 1024); privileges of citizens in religious matters (*IG* IX.1.32; *IG* IX².1.718; *I.Milet* I.3.136).

2135. Religion. The highpriest(ess) of the koinon of Asia. D.Campanile, in B.Virgilio (ed.), *Studi Ellenistici* 19 (2006) 523-584, provides a supplement to her 1994 study (*SEG* XLIV 1747), based on new finds and publications. Lemmata for each of the seventeen recently identified ἀσιάρχαι/ἀρχιερεῖς; update of the lists from 1994. [For some supplements, especially for Ephesos, see now F.Kirbihler, in A.D.Rizakis, F.Camia (edd.), *Pathways to Power. Civic Elites in the Eastern Part of the Roman Empire* (Athens 2008) 107-148, Pleket].

2136. Religion. Jewry. Collection of studies. P.W.van der Horst, *Jews and Christians in Their Graeco-Roman Context* (Tübingen 2006), is a collection of 30 essays of which 28 have been published previously. Seven contributions bear on Greek epigraphy [the figures between brackets refer to the pages in *Jews and Christians* --]: see *SEG* XXXVIII 888 (12-27); LIII 2234 (53-58); LIV 1226 (43-52; English translation of the Dutch article summarized in LIV; the latter was first published in *Nederlands Theologisch Tijdschrift* 56 [2002] 16-26); LIV 1526 (28-36); LIV 1888 (71-86). For the remaining two see our lemmata nos. 1081 and 1760. Index of inscriptions and papyri on 337-339.

2137. Religion. Jewry: the identification of Jewish inscriptions. T.Ilan, *SCI* 25 (2006) 71-86, urges that stricter principles should be observed in identifying inscriptions (almost exclusively epitaphs) as Jewish. After reviewing previous views [see most recently *SEG* LIV 1888], I. concludes that only the menorah, Hebrew characters, Ἰουδαῖος/Ἑβραῖος used as an ethnic and the name Ἰούδας in all its variants are unquestionable criteria; onomastics are a relative indicator, since many true or alleged Jewish names were also born by Christians and other non-Jews (e.g. Ἰοῦστος, Λάζαρος, Μαρία/Μαρίων, vel sim., Σαμβαταῖος, vel sim. [Cf. *SEG* LV 2039 in fine]). With the exception of four Italian catacombs (three in Rome; one in Venosa) there are no cemeteries created or used exclusively by Jews; consequently epitaphs which do not meet one of the positive criteria, cannot be defined as Jewish on account of their topographical proximity to inscriptions certainly Jewish. These observations result in questioning the Jewishness of a large number of inscriptions included in 'Jewish corpora' (listed in an appendix on 85/86; see below).

Detailed examination of inscriptions from: **1)** Hierapolis, providing a clear example of Jews burying their dead in public cemeteries and marking their tombs by using the term Ἰουδαῖος (*IJO* II 187-209; *SEG* XLIX 1814-1836; cf. LIV 1343); this corpus alone includes 16 recent additions to the 44 overall examples collected by R.Kraemer and M.H.Williams (see (*SEG* XXXIX 1839 and XLVII 2329, respectively); the same convention can be traced in cemeteries in other places; **2)** Larisa (*IJO* I Ach1-14; cf. also Ach 25, from Pherai; cf. *SEG* LIV 545 and 563/564); the expression τῷ λαῷ χαίρειν is not exclusively Jewish, but characteristic of Larisa and its vicinity in general; this leaves only Ach 5-7, with more reliable indicators, as certainly Jewish; similarly inscriptions from other places including the term λαός should not be considered Jewish (*IJO* I Ach 54 from Mantinea, even if recording a πατὴρ λαοῦ donating to a συναγωγή: not exclusively Jewish either [see *SEG* LII 1971 (T.Rajak)]; *IJO* II 26 from Nysa; *IJO* II 44 from Smyrna; *IJO* II 181 from Appia, area of Karaagac).

In the appendix I. lists the texts to be excluded, from Larisa (see above sub 2), and from the following places on which she comments more briefly in the text: **3)** Leontopolis (from *JIGRE* 29-105, I. excludes 60 inscriptions: nos. 30-33, 35, 37/38, 40, 44-53, 59-61, 63/64, 66-80, 82-87, 89-101, and 103-105; cf. also *SEG* XLVII 2091 and our lemma no. 1993); **4)** Kyrenaika (from the corpus of G.Lüderitz and J.Reynolds [see *SEG* XXXIII 1369], I. excludes 48 inscriptions: nos. 2-5, 10/11, 13-15, 30/31, 33/34, 36-39, 41-44, 46, 48/49, 51, 53, 56-58, 61, 65-67, and 73; Reynolds nos. 2-4, 6, 9-12, 15, 17, 20, 22, and 24/25; an analysis of the use of the name Σαρα in the Kyrenaika [Lüderitz no. 31] shows that it was probably an abbreviation of the Egyptian pagan name 'Sarapious' [83] rather than the Jewish name. [Probably Σαραπίων (and related names in Σαρα-) is meant; a name 'Sarapious' seems non-existent]); **5)** North Africa west of Kyrenaika (from the inscriptions collected by Y.Le Bohec [see *SEG* XXX 1235 and 1882], I. excludes 40 texts, including some (possibly) in Greek: nos. 25-33, 59, and 63).

In her text I. also comments on: **6)** the epitaphs from Herakleopolis (area of: Sedment el-Gebel; *SEG* XLVIII 1984-2003), none of which can be defined as Jewish; **7)** the situation in Zoora, where some 25 inscriptions almost exclusively in Aramaic appear in the context of a non-Jewish cemetery. [The publication of *I.Pal. Tertia* Ia/Ib now fully confirms I.'s hypotheses on the non-Jewish character of the Greek epitaphs (i.e., 90% of the total): they are almost exclusively Christian (see *SEG* LV 1764), Tybout].

2138. Religion. Magic: Christian prophylactive inscriptions on lead tablets. Republishing a Christian protective prayer from Sicily (see our lemma no. 1093), S.Giannobile, D.R.Jordan, *GRBS* 46 (2006) 74/75, observe that lead tablets, frequently used for 'black' magic (curses), are an uncommon medium for 'white', protective texts. In an appendix on 81-84, they offer a catalogue of 15 examples of such texts in Greek and Latin (with concise data, summary of the contents and brief comments), all late and apparently Christian; their rarity testifies to a wide-spread reluctance to employ lead for positive goals. We mention the Greek inscriptions: **1/2)** G., J. nos. 1/2: D.Feissel et alii, *Trois donations* -- (cf. *SEG* LI 2299) 17-20 nos. 1/2 (Athens) [not in *SEG* LI since they may well be later than 8th cent. A.D.]; **3)** G., J. no. 3: H.Grégoire, *Recueil des inscriptions grecques chrétiennes d'Asie Mineure* I (Paris 1922) no. 128 (Rhodes; surely later than ed.pr. F.Hiller von Gaertringen's date in the 3rd cent. A.D.); **4)** G., J. no. 4: *SEG* L 818 (1) (Amorgos); **5)** G., J. no. 6: G.Pugliese Carratelli, *RAL* 8 (1953) 181-189; G.Manganaro, *RAL* 17 (1963) 71-73 (Sicily, near Catania); **6)** G., J. no. 7: *SEG* XLIV 768 (Sicily; see our lemma no. 1092); **7)** G., J. no. 8: *SEG* XLIV 772 (see our lemma no. 1093); **8)** G., J. no. 9: *SEG* XLIV 782 (Sicily, Ragusa); **9)** G., J. no. 10: *I.Reggio Calabria* 21; Wessel, *IGCVO* 605; *SEG* LIV 965; **10)** G., J. no. 12: *SEG* LIV 1564 (Cyprus); **11)** G., J. no. 13 (Cyprus; see our lemma no. 1836); **12)** G., J. no. 14 (Cyprus, ineditum to be published by S.Giannobile); **13)** G., J. no. 15 (area of Smyrna, ineditum to be published by H.Malay in *EA*).

2139. Religion. Magic: the defixiones/κατάδεσμοι. M.Carastro, *La cité des mages. Penser la magie en Grèce ancienne* (Grenoble 2006) 163-188, studies curses on tablets; the following items are dealt with: material on which the curses are engraved (lead; a few cases of bronze and clay; words and acts of the victims should become as ἄχρηστα, ἄτιμα or ψυχρά as lead); *IGDS* I 38 (Arena I^2 63; Bettarini, *Corpus* [cf. *SEG* LV 1018] 23; Selinous; dr.; French translation; comment on καταγράφω) and *Coll. Froehner* no. 13 (D.Jordan, *GRBS* 26 [1985] 169 no. 64; Karystos; dr.; Greek text; French translation; καταγράφω/καταδεσμεύω πρὸς τὸν Ἑρμῆ τὸν κάτοχον); other verbs added to the 'binding' verbs: ἀφανίζω, κατορύττω (related to the gods of the underworld) and καταπατταλεύω (Audollent, *DefixTab* 49; Jordan, *l.c.* 177 no. 109 [Lilybaion] and 195 no. 170 [Pantikapaion]; *IG* III.3.55 [*SEG* XXXVII 215]); no influence by itinerant Persian magoi conveying oriental ideas and practices to the Greek world.

2140. Religion. Magic: medical amulets in late Antiquity. S.Giannobile, in *Poveri ammalati e ammalati poveri* (cf. our lemma no. 2109) 335-363, comments on a great number of late antique amulets providing protection against diseases (on metal leaves and gems; in papyri and manuscripts, mostly prescriptions; frequent reference to the 'Testamentum Salomonis', a 15th/16th cent. ms. probably based on ancient sources). We mention the main subjects and objects bearing Greek inscriptions: **1)** amulets against headache (four leaves): R.Kotansky, *Greek Magical Amulets* I (see *SEG* XLIV 1737) nos. 13 (*SEG* XXXIX 1093; XLIII 1301; *CIGP*^{2} and *CIGP*^{3} 12) and 57 (*CIJ* 849); *SEG* LII 949 (for G.'s corrected reading see our lemma no. 1116) and 1872; some gems, inter alia *SEG* XXX 1793 (agate, a material considered effective inter alia against headache); discussion of the use of αβλαναθαναλβα in the context of headache, the vocabulary (terms on record in Greek inscriptions: ἡμίκρανον; κεφαλαλγία, κεφαλαργία, κορυφή, ὀδύνη τῆς κεφαλῆς) and the demons responsible (in the epigraphic documents: Ἀνταύρα, Γοργῶπα; in other media inter alia πνεῦμα ἀκέφαλον/θεὸς ἀκέφαλος; representations of the acephalic demon, e.g. on a gem inscribed βαχυχ αζαζ | αραθ: A.Delatte, *BCH* 38 [1914] 189); **2)** heroes providing protection against demons bringing diseases: **a)** Lycurgus, the mythical king of Thrace, in the case of inflammation of the uvula; his name should be written in the shape of a grape (cf. *SEG* XXXIX 1747: σταφυλή, both meaning 'grape' and 'uvula', written in the shape of a grape); **b)** Herakles fighting the lion in the case of colics represented on gems: C.Bonner, *Studies in Magical Amulets Chiefly Graeco-Egyptian* (Ann Arbor 1950) 62-66; one is inscribed ἀναχώρι, κόλε, τὸ θῖον σε διόκει (see also our lemma no. 2141 sub 2) and has the letters KKK, which are also present on the other gems of this series; G. argues that this is shorthand for the formula θεὸς κελεύει μὴ κύειν κόλον πόνους (Marcellus Empiricus, *Med.* 29.23; similar inscription on a gem, but with the variant κελεύω: G.Schlumberger, *REG* 5 [1892] 85/86); discussion of the role of Herakles as a protector in general, especially of the house, and of the apotropaic inscription Ἡρακλῆς ἐνθάδε κατοικεῖ, μηδὲν εἰσίτω κακόν (numerous attestations from the 3rd cent. B.C. [*SEG* LV 1008 (3) from Gela] to the early Byzantine period); **c)** Perseus chasing podagra: Bonner, *op.cit.* 75/76 (gem with representation of Perseus and inscription φύ[γε] ποδάγρα, [Π]ερσεύς σε διώχι [= διώκει]); **3)** exorcisms of demons: discussion of an unpublished Christian amulet from Cyprus, on a lead leaf inscribed in 25 and 14 lines on the obverse and reverse, respectively (late 7th/early 8th cent. A.D.; museum of Nikosia): the 'servant of God' Ἀλιθινίς should be saved from a demon called Αβιζ, inter alia by Μιχαήλ; a close parallel is found in a similar exorcism from Cyprus recently published by G. (*SEG* LIV 1564, where the demon bears the name Αβιζου; Αβιζουθ/Οβυζουθ in manuscript sources); **4)** the incipit of *Ps.* 91 on bracelets, medallions and other protective objects: see our lemma no. 1109.

2141. Religion. Magic: medical amulets (gems). A.Mastrocinque, in *Medicina e società nel monde antico* (cf. our lemma no. 2111) 91-100 (dr. of selected examples), presents a survey of (mostly inscribed) gems serving as amulets against diseases: **1)** stomach: serpent with leonine radiate head (= Chnoubis); Phoenix; triple cross-barred S; inscriptions: φύλαξον ὑγειῆ στόμαχον Πρόκλου; στομάχου ἢ Χνοῦνις (i.e., Χνοῦμις); Χνοῦμις/Χνοῦβις; πέπτε/πέσσε; against hemorrhages: διψᾶς, Τάνταλε, αἷμα πίε (with Ares); **2)** colics: Herakles fighting the lion; inscription: ἀναχώρι, κόλε, τὸ θῖον σε διόκει (see also our lemma no. 2140 sub 2 b); **3)** respiratory organs: one example recently published; see *SEG* LIII 2109; **4)** womb: key surmounted by lion-headed serpent (Chnoubis), Isis, Harpokrates, Osiris, Anubis or Bes; inscriptions: Ορωριουθ; Ορωριουθ Σαβαῶθ; στάλητι μήτρα μή σε Τυφῶν καταλάβῃ; στάλητι ('va' al tuo posto, utero') for στάληθι (passive of στέλλω in the sense of 'be contracted', i.e., 'return to the normal position' (see C.Bonner, *Studies in Magical Amulets Chiefly Graeco-Egyptian* [Ann Arbor 1950] 84); for a late antique (Christian) variant see *SEG* LV 1009; **5)** eyes: lizard; inscriptions: κανθεσουλε (i.e, possibly, κάνθε, οὖλε: 'occhio, guarisci'), occasionally followed by περα; angelic names, mostly Σουριηλ. Discussion of the meaning of these symbols and divine/mythological beings, and of relevant literary sources.

2142. Religion. Paganism in Asia Minor in the 4th and 5th cent. A.D. A.-V.Pont, *REG* 117 (2004) 546-577, examines the literary and epigraphic evidence for the survival of pagan cults in the 4th and 5th cent. A.D. She shows that, although temples were destroyed or converted and statues effaced, there were still signs of pagan worship, to which, among other testimonies, many epigrams, especially on deities connected with water (e.g., nymphs), bear witness; governors and members of the civic elite played a crucial rôle in this context.

2143. Religion. Priests and euergetism. B.Dignas, 'Benefitting benefactors: Greek priests and euergetism', *AC* 75 (2006) 71-84, investigates the relation between priesthood and benefactions. She argues that 'priesthood often followed benefaction, not the other way round' and that 'euergetism could entitle to priesthood, not that holding a priesthood itself required the means of a benefactor' (83). In the process she analyses *SEG* XVIII 343 (decree for the priestess Epie from Thasos); *Syll.*^{3} 1005 (Athens; Demon, priest of Asklepios; text and translation); *I.Knidos* 21 (text and translation); *IG* XII 3 Suppl. 1333-1348 (Artemidoros from Thera); *LSCG* 61 (Gytheion) and 177 (*Iscr. Cos* ED 149); *Iscr. Cos* ED 82 and 146; *SEG* XIV 529 (*LSCG* 171; Kos; text and translation); *IG* V.2.266 (Mantinea; text and translation).

2144. Religion. Priests and priestesses. M.Horster, '(Weibliche) Priesterämter in griechischen Städten. Bemerkungen zum Wandel in der Überlieferung', in *Impact of Imperial Rome* 194-207, offers some reflections on **1)** the way priests and priestesses acquired their functions and **2)** whether in the imperial period the recruitment of women as priestesses in the emperor cult went to the detriment of their availability for priesthoods in the traditional cults. **Ad 1.** From the Classical to the Roman period various methods were applied: election; assignment by lot; sale. Well-to-do citizens prevailed in elections and sales (for the latter see *I.Eph.* 18/19: edict of P. Fabius Persicus). In the imperial period sale of priesthoods declined and priesthoods for life increased. Brief discussion of *SEG* XL 956 (Didymaian oracle about sale or election of the priesthood of Athena). H. argues in favor of two levels of epigraphic documentation: lists of sales of priesthoods recording a large variety of local cults versus elaborate honorary decrees for prominent citizens who in addition to magistracies and liturgies also held priesthoods. **Ad 2.** The predominance of honorary inscriptions for members of rich families may distort our view. These inscriptions reflect a growing performance of women as imperial priestesses to the detriment of the traditional cults; about women possibly holding priesthoods in the numerous small cults they are silent. H. relies on the study of R.van Bremen, *The Limits of Participation* -- (cf. *SEG* XLVI 2392), but points out that her material is not complete and further research is necessary.

2145. Religion. 'Versäumter Gottesdienst'. Under this title C.Habicht, *Historia* 55 (2006) 154-166, collects cases of festivals, contests, and rituals, whose performance was interrupted usually because of wars but also because of the lack of funding. Major wars responsible for the interruption of cult activities were those of the late 3rd cent. B.C., the Mithridatic Wars, and the civil wars of the late Republic. The interruption of festivals and rituals is usually known only because the celebration was renewed after the end of the war. Several inscriptions refer to the possibility that a festival or sacrifice might not be performed because of war: *OGIS* 155 (*TAM* II.1.1); *IG* IX^2.1.583 LL. 7-11; *IG* IX.2.798. We present a list of inscriptions from which directly report or allude to the fact that the performance of a festival or contest was interrupted; H. comments on the historical context of these inscriptions: *I.Délos* 98 (festival of Apollo); *IG* IX^2.1.583 (Ἄκτια); *IG* II^2 993 (Λύκαια); Petrakos, *Δῆμος τοῦ Ραμνοῦντος* no. 17 (festival for Nemesis and Antigonos Gonatas); *SEG* XLVIII 128 (Ἥρως Ἀρχηγέτης in Rhamnous); *SEG* XXVIII 60 (Παναθήναια); *Syll.*^{3} 1107 (sacrifice for Zeus in Antimacheia); *SEG* II 663 = *I.Prusa ad Olympum* 1001 (sacrifices); *MDAIA)* 33 (1908) 406 no. 35 (Asklepios Soter in Pergamon); *F.Delphes* III.3.249 (Πύθια); *IG* II^2 1338 (cult in Eleusis); *SEG* XXXVII 388 + XLII 436 (a festival in Boiotia); *IG* VII 2727 (Σωτήρια in Akraiphia); *I.Priene* 113 (sacrifices in Priene); *I.Didyma* 367 (Διδύμηα); *MDAI(A)* 35 (1910) 412 (Νικηφόρια in Pergamon); *IGR* IV 292 (κριοβόλια in Pergamon); *I.Tralleis* 125-140 (Ὀλύμπια); *Suppl.Epigr.Rh.* I no. 5b (cult of Ἀπόλλων Ἐρεθίμιος in Rhodes); *IG* IX.2.532 (agon of the προκινδυνεύσαντες ἐπὶ τῶν Στεvῶν in Larisa); *IG* VI 2712 (Πτῷια in Akraiphia).

On 155 note 17, H. presents evidence for the celebration of the Ἴσθμια after 146 B.C. (*SEG* XXXVIII 774; *I.Lindos* 236). Cf. our lemmata nos. 188 and 204.

2146. Seals. The public seal in the Greek cities and kingdoms. Starting from the observation of Polybios 6.56.13, that when money passes through the hands of Greek public officials all kinds of documents stamped with public seals are required as verification, whereas the Romans need no such controls to carry out the same transactions, R.Haensch, in *Symposion* 2003 (Vienn a 2006) 255-279, presents a massive tabular compilation of the evidence, literary, epigraphic, iconographic, and archaeological for the public seals of the Greek poleis and Hellenistic kingdoms. Among them extended discussion of the functions of the public seals of Athens is found on 257-260, 264-267 (see our lemma no. 29); for Philip and Alexander, see 263/264; Knidos 267/268; Smyrna et Magnesia 269; et al.

2147. Sundials. K.Schaldach, *Die antiken Sonnenuhren Griechenlands. Festland und Peloponnes* (Frankfurt am Main 2006). Non vidimus; cf. M.Sève, *BE* (2007) no. 57. We will return to this monograph, which includes several inedita, in *SEG* LVII.

R.Beck, *op.cit.* (cf. our lemma no. 1838) 123-128, discusses some inscribed sundials (from Ostia, Antikythera and Matilica: see *SEG* XLVIII 1271).

2148. Vases. Trademarks on Greek vases. A.W.Johnston, *Trademarks on Greek Vases. Addenda* (Oxford 2006) [abbreviation: *Trademarks Addenda*], provides systematic additions and corrections to id., *Trademarks on Greek Vases* (cf. *SEG* XXIX 1790). New appearances among the vase-names occasionally accompanying trademarks (19-21; see the index on 241, also for the other vase names on record) are ἄμις (see our lemma no. 84), ὀξίς ἠθμώτης, πλάσμα and χιορ(γῆς); for φόρμιον see our lemma no. 1159; a previously unattested word is ῥοφίδιον. On 30/31 J. returns to the vexed question whether the word κεραμεύς in several dedications from the Athenian akropolis refers to the dedicant's deme or trade (see *SEG* XXXV 22; XL 297; XLVII 33; L 77), concluding, contra D.W.J.Gill and M.Vickers: 'That the word means "potter" is surely the preferable explanation in the light of all evidence currently available' (31).

2149. Vocabulary. Amici, consiliarii, comites. On the basis of mainly epigraphic evidence, W.Eck in Kolb, *Herrschaftsstrukturen* 67-77, analyses the men behind the decisions of the emperor and discusses the difference between the terms amicus, comes and consiliarius. E. argues that comes and consiliarius were positions to which one was formally elected; these positions can thus appear in a senatorial or equestrian cursus honorum. Amicus/φίλος, in contrast, was not an official position or title; therefore, there are no documents which attest that someone was adopted among the emperor's amici (however, documents in which the emperor calls someone his amicus can and do exist). In this context, E. presents a new reading for the honorary inscription for M. Cn. Licinius Rufus form Thyateira (see our lemma no. 1348). E. also discusses the meaning of consiliarius/σύνβουλος and argues that they were persons well-immersed in law, who were responsible for preparing the material for the emperor's judicial decisions.

2150. Vocabulary. Ἀδελφός, ἐπίσκοπος and διάκονος in pagan inscriptions. R.S.Ascough, in Gutsfeld-Koch (edd.), *op.cit.* (cf. our lemma no. 1246) 160-169, collects and offers some reflections on the words ἀδελφός [cf. also *SEG* LV 1974], ἐπίσκοπος [cf. also *SEG* LV 1967] and διάκονος in pagan Greek inscriptions concerning associations, in an attempt to determine the social context of the early Christian communities.

2151. Vocabulary. Ἀπάντησις and related terms. In the context of an article on the solemn entry and reception of the ambassador Ἀθηνίων in Athens as recorded in a fragment of Posidonius of Apamea (Athenaeus, *Deipn.* 5.211 d - 212 f) B.Le Guen, in B.Virgilio (ed.), *Studi Ellenistici* 19 (Pisa 2006) 333-363, on 346-348 presents a tabular survey of elements in the ceremony of the entry and reception of Hellenistic kings, with special reference to *OGIS* 332 (*I.Pergamon* 246). Key-words are ἀπάντησις, ὑπάντησις and ὑπαπάντησις.

Cf. also A.-V.Pont, 'Rituels civiques (apantesis et acclamations) et gouverneurs en Asie Mineure à l'époque romaine', in O.Hekster, S.Schmidt-Hofner, C.Witschel (edd.), *Ritual Dynamics and Religous Change in the Roman Empire* (Leiden-Boston 2009) 185-211.

2152. Vocabulary. The victory διὰ (or κατὰ) πάντων. J.-Y.Strasser, *Historia* 55 (2006) 298-327, starts from the assumption that the διὰ πάντων is the final, separate contest between the victors in the various preceding events of a μουσικὸς ἀγών (cf. *SEG* XLVII 2352). The winner is 'le champion des champions' (298; cf. also 311: 'un concours "toutes spécialités" '). In Boiotian texts ἐπινίκιος is the equivalent of the διὰ πάντων. *IG* VII 3195 (LL. 25/26) does not contradict this theory. Subsequently S. draws up a catalogue of διὰ πάντων victors, with special reference to the seven specialities (pantomimes, αὐλῳδοί, τραγῳδοί/κωμῳδοί, etc.), in which they won before getting access to the διὰ πάντων. Discussion of the text in our lemma no. 397.

On 305-307 S. examines what he considers to be the earliest attestation of the διὰ πάντων: *TAM* II 261 (c); see our lemma no. 1793. On 307/308, a list of the contests which have the διὰ πάντων on their program: both very prestigious ἱεροὶ εἰσελαστικοὶ ἀγῶνες and local ἀγῶνες θεματικοί. The oldest contests like the Olympic, Pythian and Isthmian Games, are absent in this list. As to the meaning of the expression, S. (310/311) argues that ὁ διὰ πάντων is to be understood as ὁ διὰ πάντων, sc. ἀθλημάτων ἀγών. He wonders whether in *IvO* 56 (cf. our lemma no. 1793) τοῦ διὰ π[άντ]ων ἔχο[ντος ἀγῶνος] should be read. S. examines the 'modalités de la competition', both in the traditional events of musical contests and in the διὰ πάντων. For the former he discusses at some length the following texts: 1) *IG* V.2.118 (*Syll.*[3] 1080): in the Athenian Διονύσια the artist won with his performance as protagonist in the *Orestes* of Euripides; the Διονύσια were not a ἱερὸς ἀγών. In three other games (Σωτήρια in Delphi, Ἡραῖα in Argos and the Νάια in Dodona, all ἱεροὶ ἀγῶνες) he performed in two pieces or, rather, in two 'morceaux de pièces tragiques' (319). [For criticism of S.'s view on the status of the games (sacred or thematic) and of his distinction between performing in complete pieces or in extracts, see B.Le Guen, *ZPE* 160 (2007) 97-107, Pleket]; 2) *SEG* XXIX 340, which according to S. shows that normally artists had to perform in *two* nomoi (see our lemma no. 395; 3) *CIL* XIV 4254 (*ILS* 5191), showing that in regular events of sacred crown-games the honorand performed in two pieces whereas in the διὰ πάντων the participants acted only in one piece.

As to the status of the διὰ πάντων-discipline, S. (319-327) argues that even in ἱεροὶ (καὶ) στεφανεῖται ἀγῶνες it was different from that of the other disciplines. Money-prizes may have been awarded not only to the victor but also to second and third places: see our lemma no. 397, especially the app.cr. in fine. From *F.Delphes* III.1.551 (*SEG* LIV 534 bis) and especially from LL. 9/10 (ὁμοίως νικήσαντα | καὶ τὸν κατὰ πάντων καὶ αὐτὸ[ν ἱερὸν] | ἰσελαστικόν), S. infers that normally the διὰ/κατὰ πάντων did not enjoy iselastic status, not even in contests which otherwise were iselastic in toto. S. argues that nearly all disciplines, in which διὰ πάντων-victors excelled, belonged to the most popular and best rewarded items on the program of mousikoi agones. The same applies to the victors in the Boiotian ἐπινίκιος (see above). On 324, he lists all the attested victors in the ἐπινίκιος. The degree of popularity of the specific discipline of a διὰ πάντων-competitor may have influenced the jury for the διὰ πάντων; the pressure of public opinion in favor of a vedette may also have been an important factor, e.g. in the case of Εὐμάρων who won the διὰ πάντων in the Thespian Mouseia in the 2nd cent. A.D. (S., 326), and of Λ. Σεπτίμιος Μαρκιανός (*SEG* LIV 536), who in the διὰ πάντων was the 'candidat local, la star de la région' (327). In the contests in the western part of the Mediterranean it is often choraulai and pantomimes who were successful in the διὰ πάντων.

Conclusion: 'Le διὰ πάντων est une opportunité pour la foule de revoir les meilleurs artistes, dans un ultime spectacle, comme, aujourd'hui, les championnats de patin à glace se terminent par un gala où les mieux classés et les plus appréciés redonnent le meilleur et le plus spectaculaire de leur art' (327).

2153. Vocabulary. Ἐμπόριον. Cf. *SEG* XLIII 1320; XLVII 2353. K.Ruffing, in H.-*Staatlichkeit und politisches Handeln* -- (cf. our lemma no. 1729) 123-149, offers a thorough and detailed study on the functions of ἐμπόρια in Hellenistic-Roman Asia Minor against the background of whether or not cities developed a 'Wirtschaftspolitik' of their own. Ἐμπόρια are well documented in inscriptions from Asia Minor. After a succinct overview of recent studies of the emporion, R. pays much attention to Greek inscriptions from Roman Imperial Thrace and, above all, from Asia Minor, in an attempt to draw up a typology of the epigraphically attested ἐμπόρια, to examine the interaction between πόλις and ἐμπόριον, with special reference to the latter's legal position, and the economic function of the rural emporia ('dörfliche Emporia') and finally to find out to what extent ἐμπόρια were elements in an urban 'Wirtschaftspolitik'. The following inscriptions are discussed: *I.Alexandreia Troas* 151/152 (φορτήγιον τοῦ ἐμπορίου: is the emporion the total harbor-area or just part of it?); *I.Smyrna* 713 (*IGR* IV 1414; φορτηγοὶ ἐκ τοῦ ἐμπορίου; in both cities the emporion seems to be situated in a harbor near the city; on 145-148 R. offers some reflections on the location and function of such emporia ['Freihafen']); *IGR* IV 796 (ἐμποριάρχης in Apameia) and *SEG* XLV 1005 (ἐμποριάρχης in Aphrodisias; in both cases R. prefers to think in terms of a small settlement in the territory of the polis); *SEG* XXXIV 1107 (ἐμποριάρχης in Ephesos; the emporion is not Ephesos' harbor but probably Panormos); *AAWW* (1962) 33 (cf. J. and L.Robert, *BE* [1963] no. 264; *ATAM* 75/76; τὸ Κελεσανῶν ἐμπόριον; presumably a settlement in the fertile valley of the Ko-

caman Su, on Herakleia Pontike's territory); *I.Kyzikos* 581 (emporion of Kyzikos; the city had several ἐμπόρια); *I.Laodikeia am Lykos* 50 (*IGR* IV 863; according to R., a settlement in its own right rather than a market-hall; the text mentions an association of fullers, who are likely to have done their dirty job out of town rather than in a market-building); *I.Iznik* 1071 and 1422 (inland settlements in the territory of Nikaia); *SEG* XXXVII 1072 (emporion Καλὸς Ἀγρός belonging to Nikomedeia); *I.Prousias ad Hypium* 29 (*IGR* III 1427; *SEG* XXX 1441; emporion on the coast, depending on Prousias and functioning as the latter's harbor); *I.Side* 76 (ἐμποριάρχης). In Asia Minor ἐμπόρια were non-urban settlements, sometimes harbors but often also inland, depending on a city, in whose territory they were situated. As to the interaction between polis and emporia, R. examines the officials and inhabitants of the latter: ἐμποριάρχης (originating in the elite of and holding magistracies in the polis); οἱ κατοικοῦντες/οἰκήτορες; the emporion has its administrative equivalent in the κώμη; both have a treasury and a territory of their own. Emporia are subordinate to a polis, but at the same time have a certain independence; they also have a market-function, for exchange in the emporia themselves and between emporia and cities, and thus facilitate the transition from a subsistence- to a market-eonomy, with concomitant monetarization. The same status of emporia can be found in inscriptions recording emporia in Thrace: *IGBulg* III 727/728, 731-734; V 5257, 5634 (*SEG* XXXII 679); *IGBulg* III 1690 (*Syll.*[3] 880; *IGR* I 1500; emporion Pizos).

M.H.Hansen, 'Emporion: a study of the use and meaning of the term in the Archaic and Classical period', in G.R.Tsetskhladze (ed.), *Greek Colonisation. An Account of Greek Colonies and Other Settlements Overseas*, vol. 1 (Leiden-Boston 2006) 1-39, is the substantially revised and updated version of his study under the same title summarized in *SEG* XLVII 2353.

2154. Vocabulary. Θρεπτοί. M.Ricl, 'Legal and social status of θρεπτοί in the Greek world': the case of Phrygia', in: *Νεοελληνική κληρονομία στοὺς Σέρβους* I (Beograd 2005) 145-166. Non vidimus. [See now also ead., 'Legal and social status of θρεπτοί in narrative and documentary sources', in H.M.Cotton, R.G.Hoyland, J.J.Price, D.J.Wasserstein (edd.), *From Hellenism to Islam: Cultural and Linguistic Change in the Roman Near East* (Cambridge 2009)].

2155. Vocabulary. Οἰκουμενικός. O.M.van Nijf, 'Global players: athletes and performers in the Hellenistic and Roman world', *Hephaistos* 24 (2006) 225-235, especially 233/234, comments on the epithet οἰκουμενικός (cf. also the expression ἀπὸ τῆς οἰκουμένης) in agonistic texts and in the titles of the associations of athletes and performers. He points out that οἰκουμενικός was a key concept in the Roman Imperial ideology and argues that 'by using this politically laden term, athletes and performers positioned themselves ... as cultural agents whose job it was to represent an oecumenical, or global, cultural policy of Roman dynasts and emperors' (234). [For the relations between athletes and Roman emperors see also H.W.Pleket, 'Romeinse Keizers en Griekse atleten', *Leidschrift* 23.3 (2008) 13-23, Pleket].

2156. Vocabulary. Χώρα βασιλική. L.Capdetrey, in *Approches* -- (cf. our lemma no. 1356) 362-364, offers some reflections on the concept of χώρα βασιλική, especially in Asia Minor under the Seleukids (cf. Welles, *RC* 10-13 and 18-20; *SEG* XXXVII 859): 'l'ensemble des terres ne dépendant pas d'une entité reconnue, en tant que telle, comme interlocuteur *politique* de l'administration royale, qu'il se soit agi de cités, de sanctuaires importants ou de villes indigènes'.

2157. Women. The social and legal position of women in the Cyclades in the Hellenistic and Imperial period. E.Stavrianopoulou, *"Gruppenbild mit Dame". Untersuchungen zur rechtlichen und sozialen Stellung der Frau auf den Kykladen im Hellenismus und in der römischen Kaiserzeit* (Stuttgart 2006), presents a systematic and exhaustive study of the various aspects of the legal status, the social position, and the economic activities of women in the Cyclades (late 4th cent. B.C.-3rd cent. A.D.), primarily exploiting the epigraphic evidence (index of inscriptions: 367-375). She treats the following subjects: family law (35-59: marriage, ἐγγύη, ἔκδοσις, wedding rituals, marriage strategies, re-marriage, political impacts of marriage); the economic significance of marriage (60-125: dowry, ἀποτίμημα, economic consequences of divorce and death); the legal position of women in inheritance law (126-155: inheritance law, adoption of women, the right of women to bequeath property); the administration of family property (159-196: loans, leasing of land, ownership of slaves); family and public life (199-257: service of women in magistracies, liturgies, donations, benefactions, religious activities); women and their family (258-317: relations between parents and children, mother and children, husband and wife, women and the commemoration of deceased family members). See also our lemmata nos. 947, 952, 977, 979, 985, 988, 990/991, and 1005/1006.

For women see our lemma no. 2088.

2158. Women. The status of women in Lycia in the Imperial period. G.Thériault in *The III*[rd] *Symposium on Lycia* -- (cf. our lemma no. 1718) 811-820, attempts to solve the question whether women could play an official rôle (as ἀρχιέρεια or λυκιάρχισσα) independently of their husbands or other members of their family, by comparing the relevant inscriptions with texts in which women are praised for their munificence. He first adduces inscriptions showing female office-holders as partners of family members: *SEG* LIV 1464 (2; now dated to the 1st cent. A.D.); *TAM* II 15; *I.Arykanda* 42; *F.Xanthos* VII 90; *IGR* III 494, 500, 693. He then mentions several inscriptions in which women do not appear as partners in the office of members of their family, but seemingly in their own right: *SEG* XLVI 1715-1717; *TAM* II 188-190, 206, 422, 429; III 277, 485. A comparison with honorary inscriptions for female benefactors (e.g., *SEG* XXVIII 953; *IG* V.2.515; *I.Laodikeia am Lykos* 83; *TAM* V.1.688) shows that the offices of high-priestess and lykiarchissa have, just as the honors for female benefactors, to be seen in the context of the family, from which T. concludes that women could not exercise the said offices in their own right and independent of their family background.

ADDENDA ET CORRIGENDA

2159. Corrections to *SEG* XLI, XLV-XLVII, LI-LIII, and LV.

***SEG* XLI 1519:** read *SEG* XXXIX 1560* instead of 1546*.
***SEG* XLV 1932:** this inscription is *SEG* I 554.
***SEG* XLV 2185 (L 1669):** this inscription is *SEG* XL 1420 (see our lemma no. 2052).
***SEG* XLVI 1985:** on p. 570 sub (9) read no. 127 instead of 27.
***SEG* XLVII 621**: Read *SEG* XLVI 619 A instead of 618 A.
***SEG* XLVII 2226:** the mosaic was offered for sale by Christie's, New York, not by Bonhams, London; cf. auction catalogue *Christie's, New York, Antiquities, Friday, 30 May 1997*, 90 no. 210 (color ph.).
***SEG* LI 1695:** this inscription is *SEG* XLVI 1581 (see our lemma no. 2043 app.cr.).
***SEG* LI 2040-2046 and LIII 1885:** read Bostra (area of: Rihab) instead of Bostra (area of: Mafraq).
***SEG* LII p. 837**: s.v. humor, read 859 instead of 858.
***SEG* LIII 1455**: this inscription is *SEG* LI 1760 bis C.
***SEG* LV 44**: Read *Agora* XIX P24 instead of Agora XIX 24.
***SEG* LV 322**: This inscription had already been reported in *SEG* XLVIII 306; see now *ΣΕΜΑ* 1598.
***SEG* LV 422**: Read *IG* IV^{2}.1.126 instead of *IG* IV^{2}.1.955.
***SEG* LV 735**: This inscriptions is the same as *SEG* XLIII 479.
***SEG* LV 1005:** add a reference to the superior edition by R.Kotansky, *Greek Magical Amulets* -- (cf. *SEG* XLIV 1737) no. 32 (see our lemma no. 1081).
***SEG* LV 1900 (sub 12/13, 21, 25/26, 28/29, 31, 33/34, and 56/57), 1915, 1924, 1930, 1946/1947, 1949, and 1951:** read G.Zahlhaas instead of G.Zalhaas.
***SEG* LV 2109:** Read Gazzano, instead of Cazzano.
***SEG* LV p. 881 (Concordance)**: Add *IG* IV^{2}.1.126 = 422.
***SEG* LV p. 882 (Concordance)**: Delete *IG* IV^{2}.1.955 = 422.
***SEG* LV p. 883 (Concordance)**: read *IG* IX^{2}.1 instead of *IG* IX^{4}.1.

I.A. NAMES OF MEN AND WOMEN

Α-- 600.4; 739, 859, 1010 II.2; 1571
Α--ανδρος 592.3
Ἀ--σ--ου (gen.) 1365
Ἄβαβος 895
Ἀβανδάνης 1837?
Αβας 1510.28
Ἀβάσκαντος 214 bis, 1257.10; 1567?
Αββεσοβος 1939
Ἀβγαρος 1872
Αβδαιος 1923
Αβδαλγης 1935
Ἀβδίας 1064, 1069
Ἀβδυωκος? 1877
Ἀβδων 1877
Ἀβεζεινας 853
Ἀβεζελμις 814, 853
Ἀβειβάτη 1884 app.cr.
Αβελα 1874
Ἀβηκ 2019
Ἀβραάμιος 1860
Ἀβρυλλίς 31, 235
Ἀγαθαῖος 270
Ἀγαθάνωρ 1673.1
Ἀγάθαρχος 186
Ἀγαθᾶς 1522
Ἀγαθημερίς 1311 app.cr.
Ἀγαθήνωρ 1673 app.cr.
Ἀγαθηφόρος 1311 app.cr.
Ἀγαθῖνας 1031
Ἀγαθίσκος 1491 A.22, B.12, 28
Ἀγαθο-- 1683
Ἀγαθόδωρος 936, 1683 app.cr.
Ἀγαθόκλεια 569.5, 7, 11, 13/14; 1683 app.cr.; 1824
Ἀγαθοκλῆς 605 bis C.1; 936, 1007, 1491 B.35; 1683 app.cr.; 1946
Ἀγαθονείκη 1683 app.cr.
Ἀγαθόπους 785 A.1/2; 1257.11; 1311, 1677, 1683 app.cr.; 2050; Λ. Ῥουστεικίλ. Ἀ. 768; cf. s.v. Ἀγαθώπους
Ἀγαθὸς Δαίμων 1877 (Δαίμον)
Ἀγαθώπους: Κ. Φάβ. Ἀ. 784; cf. s.v.
Ἀγαπητός 1598, 1601
Ἀγαπωμένη: Λικινν. Ἀ. 1832 A.5, B.5/6
Ἀγαπωμενός 278
Ἀγασικράτης 651
Ἀγασιμένης 630 bis
Ἀγασῖνος 630 bis
Ἀγάσιππος 647
Ἀγε-- 588.6
Ἀγείοχος 563 bB.5
Ἀγέλ-- 578.10
Ἀγέλαος 397, 578.7; 584.1/2; 593.6; 595, 597.5; 598.5; 640
Ἀγέλας 397; Ἰουλ. Ἀ. 481
Ἀγελιανός: Λ. Βαλλ. Ἀ. 397
Ἄγεμος 594.6; 595, 597.5
Ἀγεμών 627 (hαγεμών)
Ἀγεσσίδαμος 563 bA.8
Ἀγέστρατος 602
Ἀγήανδρος 421
Ἀγήσανδρος 582.3
Ἀγησίλας 936
Ἀγήτας 593.1
Ἄγητος 320
Ἀγίας 366
Ἀγκυλῖνος 1921
Ἀγλαΐς 1780 app.cr.
Ἀγλούμβροτος 936
Ἀγνάδης 1193
Ἀγνόθεος 183
Ἅγνων 1218
Ἀγορᾶναξ 936
Ἀγόραστος 1705.12
Ἀγριππεῖνα 1274.5/6; 1696(16)
Ἀγριππεῖνος: Κ. Πακών. Ἀ. 1051-1054
Ἀγρότης: Ἰούλ. Ἀ. 481
Ἀγρωπεῖνα 1939
Ἀδᾶς 894(3)
Ἄδραστος 1510.12
Ἅδυμος; cf. s.v. ϝhάδυμος
Ἅδων; cf. s.v. ϝhάδον

Φῶς 1994
φῶς
- φ., ζωή 1851, 1874
- φῶς Χριστοῦ φαίνει πᾶσιν 1898
Φωσφόρος 825
φωσφόρος 1862 (Ζεύς)
φωτιστήριον 1851

χαίρω
- χαῖρε 2015
χανας 2055(10)
χάρις, Θεοῦ 1157, 1860, 2063
χαριστήριον 899.13/14; 932, 953, 1057, 1754
Χάριτες 579
χείρ
- βαρύχθονος 1477 C/D
- σπλάγχνα τὰ εἰς χεῖρας 997.13/14
χειρολαβή 751
Χερουβιν 1093.10/11
χθόνιος
- θεοί 1725.8; 1731, 1733.7; 1737.4/5; 1740.8/9; 1745.7; 1751.5/6; 1768.5/6; 1769.5; 1770.4/5; 1771.8
χιμαρόπους 1217
ΧΜΓ 1890
Χνοῦβις 2058(1); 2141(1)
Χνοῦμις 2141(1)
Χνοῦνις 2141(1)
χοιρίον 662
χολέομαι
- κεχολωμένοι (θεοί) 1504.11
χορδή 1037.5
χρήζομαι 1231.27/28
χρηματίζομαι 1840
χρυσῆ 1439 (Κούρα)
χρησμός 1231.18, 23, 26
χρηστός 2014 (Ἀμενώθης)
Χριστός 1129, 1132, 1890 app.cr.; 1938 app.cr.
- ἀναπαύομαι ἐν Χριστῷ 1942
- βοήθει 824.2; 1892, 2063
- δούλῃ Ἰη(σοῦ) Χρ(ιστοῦ) 1128
- ἐν Χριστῷ συνδοῦλος 960
- Θεὸς Ἰησοῦς Χριστός 1900
- Ἰησοῦς Χ. 1896.1
- Ἰησοῦς Χ. βοήθει 1874
- Ἰησοῦς Χριστὸς νικᾷ 2063
- Κύριε Ἰησοῦ ὁ Χριστός 1978.1
- Χριστὸς νικᾷ 1076(8)
- Χριστοῦ συνεργοῦντος 1904
- φῶς Χριστοῦ φαίνει πᾶσιν 1898
- vivere in XP 1129
χρυσόκερως 1799
χυχ 2055(2)
χωμασω 2055(1)
χωρεπίσκοπος 1761 app.cr.

ψυχή 1128, 1149, 1154, 1760, 1978.3 7; 1979, 1981-1983
ψυχρός 2139
- ὕδωρ 1138

Ὧραι 753 app.cr.
Ὥριος 1080 (Ζεύς)
Ὡρομάσδης 1837 (Ζεύς)
Ὧρος 2010
Ὡροφόρος 753.2 (Διόνυσος)

LATIN WORDS

antistes sacerdotum 2068
augur 1055

bonus 1129

Cristus
- in Cristo 1129

Damascenus 1862 (Jupiter)
Deus
- in Deo 1129
- vivere in Deo 1129

Dis Manibus 1128, 1177 A

fraternitas 1177 app.cr.

hieronica 1134

Jupiter
- Damascenus 1862

Mater Matuta 1852
mater synagogae 1130

pater synagogae 1130
pausat, hic 1130(2)
pax 1128
requiescit, hic 1130(2)

sacerdos 2068
- antistes sacerdotum 2068
sanctus 1129
- cum sanctis 1129
- inter sanctis 1129
spiritus 1129
synagoga
- pater/mater synagogae 1130

vivere
- vivere in Deo 1129
- vivere in XP 1129

VI. MILITARY (AND PARA-MILITARY) TERMS

A. GREEK WORLD

ἀγεμονεία 880.2
ἀγεμών 627 (ἁγεμών)
ἀντιστράτηγος τῆς νήσου 1832/1833
ἀρχέφηβος 481.10

δόρυ 551.1

ἐνωμοτάρχης 205
ἐπί
- Ἐλευσῖνος 17
- νήσου 933 app.cr.
- παραλίαν 17
- πόλεως 845
- χώραν 17
ἐφήβαρχος 481.8/9
ἐφηβεύω 1193
ἔφηβος 18, 481.13; 1193 (διετής), 1227.6, 13, 19/20; 1877(1); 2087

ἡγεμών 1961; cf. s.v. ἀγεμών

θυρεαφόρος 880.1/2
ἵππαρχος 17
ἱπποτοξότης 880 app.cr.

κοσμητὴς τῶν ἐφήβων 18

λοχαγός 933.7

νεανίσκος 1194 III C.14
νησσάρχης 933.8

ὅπλον 48
- τὸ ἐν Ζμύρνῃ ὅ. 1359 II.68, 72
- τὸ ἐν Περγάμῳ ὅ. 1359 II.69
- τὸ Παναθηναίων ὅ. 1359 II.67
- στρατηγὸς ἐπὶ τῶν ὅ. 1288 app.cr.

παραλία 17
πολέμαρχος 27, 995 app.cr.
πολεμέω 1697(3)
πόλεμος 188, 522, 551.2; 585.5; 636.15/16; 648.13; 871, 874.6; 933.5; 1233 B.42/43
- δέχομαι π. 430.5

- ἐν πολέμωι 450, 452, 460
- Παλακικός 880 app.cr.
πύργος 1851

σαλπικτής 1359 I.40
σάλπινξ 1120
σαλπιστής 214 bis
στραταγέω 569.1; 575.1; 584.1
στρατεύομαι 1084(3)
στρατηγέω 163.6; 621 col. I.1, 6, col. II.6; 648.1; 649 B.1; 1776 A.7; cf. s.v. στραταγέω
στρατηγία 17, 692
στρατηγός 17, 163.2, 5; 649 A.2/3, C.3/4, D.4; 1288.8; 2014
- ἐπὶ τῶν ὅπλων 1288 app.cr.
- ἐπὶ τῶν πόλεων τῶν Ἰώνων 999.4/5
- τῆς πόλεως 845, 1490.2
- πρῶτος σ. 1499.6/7
- Συρίας καὶ Φοινίκης 1881
στρατιούτας 636.45
στρατιώτης 202, 1840, 1844, 2014

ταγεύω 632.1; 636.1; 637.1; 638.1; 648.2
ταγός 633, 638.28, 42; 648.4, 15
τοξότης 880.1

φρούραρχος 366

χιλίαρχος 931 app.cr.

B. ROMAN WORLD

α´
- χώρτη α´ Σεβαστή Κυρανεική 1424 bis
ἀνείκητος
- χώρτη Κυρηναϊκή ἀ. 1424 bis
ἀνθύπατος 1194 III A.10/11, B.8, C.8/9, 15; 1233 A.1, B.49; 1340 app.cr.; 1347, 1359 I.22, 42; 1493.16; 1712, 1800, 1822/1823
ἀντιστράτηγος
- πρεσβευτὴς (καὶ) ἀ. 1755, 1762/1763
- ταμίας καὶ ἀ. 1801
Αὔγουστος
- εἴλη ἱππέων Αὐγούστη 1492.8
- λεγιὼν ὀγδόη Αὐγούστη 1492.6/7
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